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ART. I. *Sir John Froissart's Chronicles of England, France, Spain, and the adjoining Countries*, from the latter Part of the Reign of Edward II. to the Coronation of Henry IV. Newly translated from the French Editions, with Variations and Additions from many celebrated MSS. by Thomas Johnes. The Second Edition. To which is prefixed, A Life of the Author, an Essay on his Works, a Criticism on his History, and a Dissertation on his Poetry. 12 Vols. 8vo. 7l. 4s. Boards. Longman and Co. 1806.

SOON after the appearance of the first volume of this work, in quarto, we paid our tribute to its merits*; and it has since been followed not only by the remaining volumes, but by the present edition in a cheaper and more convenient form. The first impression was comprized in four volumes quarto, each corresponding with the divisions of the Chronicles made by the author himself; and each embracing three of the octavos. Here, also, the defect of which we before complained is supplied. St. Palaye's valuable account of the author, and criticisms on his historical relations, are prefixed to the first volume; and with pleasure we find Mr. Johnes announcing that this addition, together with others from the Breslau Manuscript, will be formed into a supplement to the quarto edition:—as well as that the latter papers will also be printed uniformly with that which is now before us.

Of St. Palaye's labours we have already spoken †: but we shall now take the liberty of making a few extracts from them which we wished to have before submitted to our readers, but from which the defect just mentioned then precluded us.

'*Essay on the Works of Froissart.*

'The history of Froissart is divided into four books or volumes, as well in the manuscripts, as in all the printed editions.

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* See Rev. Vol. xlvi. N. S. p. 337.
† See M.R. Vol. xli. N. S. p. 176.

'The first begins with the coronation of Edward III. king of England, in 1326, and with the accession of Philip de Valois to the crown of France in 1328; and closes with the year 1379 inclusively.

'Froissart begins his second volume with the three last years of the preceding volume, and with more detail, having gained fuller information than when he first wrote it. He continues it until the peace of Ghent with the duke of Burgundy, the treaty for which is in the last chapter but one of this volume, dated the 18th December, 1385.

'The third volume goes back as far as the year 1382 inclusively, reciting several events, which had been mentioned in the second from the 93d chapter to the end. The events of these four last years, which had been already related, are so much expanded in the third volume, that they occupy the 29 first chapters. The rest is employed in the history of the following years to 1389, ending with the truce concluded for three years between France and England, and with the preparations which were making for the entry of queen Isabella of Bavaria into Paris, of which the author promises to speak more at large.

'The fourth volume begins with a recital of all the feasts and pageantries appointed for this entry, and ends with the dethroning and death of Richard II. king of England, in 1400, and with the election in the same year of Robert, emperor of Germany. These events terminate the two last chapters of the whole work.

'This manner of dividing the history of Froissart is the same in all the manuscripts and printed copies; but these divisions do not begin or end at the same place in all the copies.'

Having taken notice of the first volume of the quarto edition, our present labours commence with the second, or the fourth of the octavo. Recollecting the figure made by Evan of Wales in the wars of these times, particularly in those of Guienne, the consideration in which he was held by the King of France, and also his tragical end, (to which it appears that the British council were no strangers,) we were anxious to learn whether Mr. Johnes was able to supply us with any accounts of his heroic but illfated countryman. As he is described in a manner highly favourable by Froissart, we were right in conjecturing that he would attract the particular and patriotic attention of the translator; and if his researches have led only to scanty information, his reasons convince us that little more is to be obtained, and satisfactorily account for the oblivion into which the hero has fallen. The incident of love alone is wanting to make his story a complete groundwork for a drama.

After the conquest of the town and castle of Duras,

'On dismissing Evan of Wales, the Duke of Anjou said to him; 'You will take under your command the Bretons, Poitevins, and Angevins,

Angevins, with whom you will march into Poitou, and lay siege to Mortain sur mer, which the lord de l'Estrade holds; and do not quit the place for any orders which you may receive in the king's name until you have had possession of it; for it is a garrison that has done us much mischief.'

'My lord,' replied Evan, 'as far as shall be in my power I will loyally obey you.'—

'Evan of Wales, being desirous of obeying the orders of the duke of Anjou, (for he knew well that whatever the duke did was by the directions of the king of France his brother, as he had paid all the expences of the different expeditions he had made) had advanced as far as Saintes. He had halted to refresh himself and his companions in that rich country between Saintes and Poitou, and in the beautiful meads which are on the banks of the rivers in those parts. Many knights and squires of Poitou were with him, such as the lords de Pons, de Touars, de Vivarois, the lord James de Surgeres, and several more. On the other hand, from Brittany and Normandy, were sir Maurice de Trisiquedi, sir Alain de la Houssaye, sir Alain de St. Pol, sir Perceval d'Ayneval, sir William de Montcontour, the lord de Mommor, and Morelet his brother.

'These troops, when ordered, marched away, and laid siege to Mortain. The castle is situated on the Garonne, near to and below its embouchure with the sea: it is the handsomest and strongest fort in all the borders of the countries of Poitou, la Rochelle, and Saintonge.

'When Evan of Wales, the barons and knights, were arrived there, they formed the siege very prudently, and provided themselves by little and little with every thing they wanted; for they were well aware that they could never conquer the castle by storm, but that it must be won by distressing the garrison with famine and a long blockade.

'Evan, therefore, ordered four block houses to be erected, so that no provision could enter the place by sea or by land.

'At times, the young knights and squires who wished to display their courage, advanced to the barriers of the castle, and skirmished with the garrison. Many gallant deeds were there performed.'

When the siege had lasted upwards of a year and a half, this able and brave commander fell in the following base and ignoble manner;

'During the time of this siege, there came out of England, and from the borders of Wales, a Welsh squire named John Lambe, who was scarcely a gentleman; and indeed he shewed it, for no gentleman would ever have practised such base wickedness. It was said, that on his departure from England, he had been instigated by some English knights to perform the treason he did; for Evan of Wales was greatly hated in England and Gascony, on account of the captal de Buch, whom he had made prisoner before Soubise in Poitou, and whose ransom could never be obtained either by the exchange of the count de St. Pol, or by any other, nor for any sum of money that

could be offered: this caused his death, through melancholy, in the Temple at Paris, to the very great regret of all his friends.

'About this time, John Lambe arrived in Brittany, and continued his journey until he came to Poitou: he was honourably received every where, by calling himself one of Evan's friends, and speaking very good French. He said he was come from Wales to visit Evan, and was too lightly believed. For these reasons, he was escorted by the men of Poitou to Mortain, where the siege was going forward.

'John Lambe advanced towards Evan, when, falling on his knees, he said in his country language, that he had left Wales to see and serve him. Evan, not harbouring the least suspicion, received him kindly, thanked him for coming, and accepted his offers of service: he then asked the news from Wales. He told him enough of true and false, and made him believe that the whole principality was desirous of having him for their lord. This information gained so much the love of Evan (for every one naturally would wish to return to his own country) that he immediately appointed him his chamberlain. John won daily on the affection of Evan: there was no one in whom he had so great a confidence. Evan's regard increased so fast that evil befel him, for which it was great pity, for he was a valiant knight, a good man, and the son of a prince of Wales whom king Edward had caused to be beheaded, but on what account I am ignorant.

'The king of England had seized his lands in Wales; and this Evan, in his infancy having come to France, explained his situation to king Philip, who willingly listened to him, retained him near his person, and as long as he lived he was one of the pages of his chamber with his nephews d'Alençons and several other young nobles. He was also retained by king John, under whom he bore arms, and was at the battle of Poitiers, but fortunately escaped, otherwise death would soon have followed his captivity.

'On the peace between France and England, he went to Lombardy, where he continued to bear arms; and, on the renewal of the war, he returned to France, and conducted himself so well that he was much praised and loved by the king of France, and by all the great lords.

'I will now tell his end, which I shall do unwillingly; but it is necessary to shew to posterity what became of him.

'Evan of Wales had a custom during the siege of Mortain, as soon as he was risen, if it were a fine morning, to seat himself before the castle, when he had his hair combed and plaited for a considerable length of time, during which he viewed the castle and the surrounding country, for he had not the smallest dread from any quarter: it was not usual for any one to attend him as a guard but this John Lambe. Very often it happened that he there completely dressed himself; and, if any one had business with him, they went there to seek him.

'On his last visit it was early morn and fine clear weather, and the heat of the night had prevented him from sleeping: he went thither all unbuttoned, with only his jacket and shirt, and his cloak thrown over him, when he seated himself as usual, attended by John Lambe. All the others were asleep, and no guard was kept, for he considered

considered the castle of Mortain as conquered. After Evan had seated himself on the trunk of a tree, he said to John Lambe, 'Go and seek my comb, for that will refresh me a little.' He answered, 'Willingly, my lord.' On his way to seek for the comb, or when returning with it, the devil must have entered the body of this John; for with the comb he brought a short Spanish dagger that had a broad point, to accomplish his evil intentions: he struck this dagger into Evan, whose body was almost naked, and pierced him through, so that he fell down dead.

'After he had performed this deed, he left the dagger in the body, set off, and went slowly to the barriers of the castle, wherein he was received by the guards, to whom he made himself known, and was conducted to the souldich de l'Estrade. 'My lord,' said he to the souldich, 'I have delivered you from one of the greatest enemies you ever had.' 'From whom?' replied the souldich. 'From Evan of Wales,' answered John. 'By what means?' demanded the souldich. 'By such means,' said John, and then related to him the circumstances you have just heard. When the souldich heard this, he shook his head, and, eyeing him with anger, replied; 'Thou hast murdered him; but know from me, that if we did not reap much advantage from thy wicked deed, I would have thy head cut off: what is done, however, cannot be undone; but such a death is unworthy of a gentleman, and we shall have more blame than praise for it.'

'Thus was Evan of Wales killed by a wicked and treasonable act, to the great grief of the army and all manner of people. King Charles of France particularly lamented his loss, but he could not help it.

'Evan of Wales was buried in the church of St. Leger, which he had converted into a fort, half a league distant from the castle of Mortain, and all the gentlemen of the army attended his obsequies, which were very grandly performed.'

A short note contains the result of Mr. Johnes's researches respecting his gallant countrymen:

'It would appear, from the following extract from the Fœdera, under the year 1381, of payments made on account of the war in Aquitaine, that John Lambe was sent on purpose to murder Evan; at least, he is recompensed for it:

> 'Item, paie le xviii. jour de Septembre, à Johan Lambe & á ses deux compagnions, en recompensacion & regarde, si bien de les bons & agréables services qu'il a fait à monsieur le prince, que Dieu assoile, & fera au roi q'ore est, come de la mourt de You de Galles, C francs.'

'After all the enquiries I have been able to make, I have not succeeded in identifying Evan of Wales with any known character in the old Welsh books. In the works of David Nanmor, who flourished from about 1430 to 1470, there is a passage, where the poet, in looking for more happy times than his own in futurity, among other predictions announces the coming of Ievan Dyvi, or Evan of Dovy. Now this Evan of Dovy must have been some person of celebrity, at

some period prior to the time of the writer before mentioned, whose fame is totally obscured, probably owing to the danger of espousing the cause of that personage, from his being hostile to the existing government. This seems to be the only reason for the ambiguity of the poet, and it seems also satisfactorily to account for the silence of all the Welsh writers respecting Evan of Wales.'

A saying of Edward III., preserved by Froissart, paints his enemy and rival Charles V. of France more strongly than all the observations of contemporary and subsequent historians: "There never was a king (said he) who armed himself so little; and there never was a king who gave me so much to do."—The generosity of this Prince seems not to have fallen short of that wisdom, which history and the effects of his measures prove to have belonged to him. The tributes here recorded, which he paid to the memory of his mortal enemies, are strong presumptions of this fact:

'In this year, on Trinity-Sunday, that flower of English knighthood the lord Edward of England, prince of Wales and of Aquitaine, departed this life in the palace of Westminster near London. His body was embalmed, placed in a leaden coffin, and kept until the ensuing Michaelmas, in order that he might be buried with greater pomp and magnificence when the parliament assembled in London.

'King Charles of France, on account of his lineage, had funeral service for the prince performed with great magnificence, in the holy chapel of the palace in Paris, which was attended, according to the king's orders, by many prelates and nobles of the realm of France.'—

'As soon as the king of France learnt the death of king Edward, he said, that he had reigned most nobly and valiantly, and that his name ought to be remembered with honour among heroes. Many nobles and prelates of his realm were assembled, to perform his obsequies with due respect in the holy chapel of the palace at Paris.'

The narrative of the troubles in Flanders, occasioned by the disputes of the Earl with the city of Ghent, is better composed than any other part of these volumes, and would not discredit the principal historians of more favoured periods. They are here traced from their first causes, (which were apparently very trivial,) in a most luminous manner, to their termination. Nothing can exceed the interest which the author gives to these relations; nor is the instruction which they furnish inferior to the interest; the reflections interpersed through them shew the excellent sense and solid judgment of the author; and though here, as elsewhere, he descends too much into minutiæ, this is less his fault than that of the times. These contests, which embittered the whole of the latter part of the Earl's days, and which occasioned the loss of two hundred thousand lives, originated from an inordinate

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desire of revenue. Froissart's observations are those of a writer who had a good insight into the province of a statesman: but the minuteness of the narrative precludes our making extracts from it; and we refer our readers to it as the most interesting portion of the whole work.

Our venerable chronicler, however, was a placeman, lived with the great, and seems to have few sympathies with the humbler classes of society. In relating the disturbances of the reign of Richard II., he discovers a similar bias with that under which all the historians wrote; yet, had he been an eye-witness of the sad scenes, we should have highly valued his report, but he tells us that he writes from hearsay. Nevertheless, his accounts are not without traits which demand attention.

Of England, he says, "Never was a country in such jeopardy as this was at that period, *and all through the too great comfort of the commonalty.*" In a passage which we shall have occasion to notice also in our account of De Joinville's* History, we find a patriotic Friar observing to Louis IX. that he had always found "that among Princes, whether christians or infidels, no kingdoms had been ever excited to war against their lords, but through want of proper justice being done to the subject." The doctrine of the honest monk has been generally adopted by the friends of popular rights; and we believe it to be true generally, though perhaps not universally: but the instance to which the antient historian here refers is certainly no exception. In this matter, Froissart contradicts himself, for he observes that

'It is customary in England, as well as in several other countries, for the nobility to have great privileges over the commonalty, whom they keep in bondage; that is to say, they are bound by law and custom to plow the lands of gentlemen, to harvest the grain, to carry it home to the barn, to thrash and winnow it: they are also bound to harvest the hay and carry it home. All these services they are obliged to perform for their lords, and many more in England than in other countries. The prelates and gentlemen are thus served. In the counties of Kent, Essex, Sussex, and Bedford, these services are more oppressive than in all the rest of the kingdom.

'The evil disposed in these districts began to rise, saying, they were too severely oppressed; that at the beginning of the world there were no slaves, and that no one ought to be treated as such, unless he had committed treason against his lord, as Lucifer had done against God: but they had done no such thing, for they were neither angels nor spirits, but men formed after the same likeness with their lords, who treated them as beasts. This they would not longer bear, but had determined to be free, and if they laboured or did any other works for their lords, they would be paid for it.'

* This Article is intended for our next Number.

It was this spirit which by degrees occasioned villenage to disappear, and produced the brave and sturdy yeomanry of England. The Kentish Priest, John Ball, is made to say in his sermons; "we are called slaves; and if we do not perform our services, we are beaten, and we have not any sovereign to whom we can complain, or who wishes to hear us and do us justice;"—and we are told that the people were accustomed to exclaim, "John Ball preaches such and such things, and he speaks truth." How, then, can the good Froissart maintain that these lamentable insurrections arose "out of the too great comfort of the commonalty?"

Here, as in almost all the great movements of a people, a legitimate and laudable object was sought; and when it was obtained, a great number were satisfied, and returned peaceably to their homes: but, in this as in too many other instances, their attempts failed through the misconduct of designing leaders.

The excellent understanding of Froissart no where appears to more advantage, than in his account of the great schism in the church at this period. This schism, and the troubles consequent on it, he represents as

'A punishment sent by God to make the clergy feel and consider the great pomp and superfluities they possessed: but many paid no attention to it, being so swollen with pride and arrogance, that each would imitate his superiors, and thus was religion little regarded; and if the Holy Spirit, who enlightens the hearts of the devout, had not kept them steady, and in unison, it would have been severely shaken, if not lost. The great proprietors of land, who at the first were such noble benefactors to the church, now made a joke of it, even at the time I was writing and chronicling this history, in the year of grace 1390; at which the commonalty were much surprised, and wondered why such great lords as the kings of France and Germany, and the other princes of Christendom, did not provide a remedy for it. But, to satisfy the people and excuse the great barons, I may say, that as there cannot be a yolk of an egg without its white, nor a white without the yolk, so neither the clergy nor the lords can exist independently of each other; for the lords, not being ruled by the clergy, would degenerate into beasts.'

Froissart saw distinctly that the little civilization which existed was owing to this body; and to them we are indebted for its preservation as well as its extension. It is a strong expression of Froissart, but it is well borne out by the history of the times; "the lords not being ruled by the Clergy would degenerate into beasts."

In these times, we find men who anticipated the revolutions in church-matters to which the subsequent century was witness:

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'While writing of these dissentions in the church, (says the historian) it comes to my remembrance how in my young days, during the reign of pope Innocent, at Avignon, there was confined in prison a learned clerk, called Friar John de la Roche-taillade. This friar, as I have been told by several privately, for it was never talked of in public, foretold, while in prison, many of the great events which would happen shortly in the world, more especially those that related to France. He prophecied the capture of king John of France, and the misfortunes that were to befall the church from the pride and arrogance of those who governed it. It was said, that during his imprisonment, he was brought to the pope's palace, when the cardinal of Ostia, commonly called cardinal of Arras, and the cardinal of Auxerre, disputed with him on these subjects.

'Friar John gave them for answer the following apologue: 'In former days, a bird was hatched without any feathers. When the other birds heard of this, they went to see him, for he was fair and pleasant to look on. Having considered, that without feathers, he could not fly, nor without flying live; which, however, they were determined to assist him in, for he was a prodigiously handsome bird; they resolved that every bird should give him some of his feathers. The best feathered gave the most, so that he was soon enabled to fly. The other birds took much pleasure in seeing him. When this bird saw himself thus in feather, and that all the birds paid him great honour, he grew proud, and not only held those cheap who had made him so, but pecked and drove them from him. The birds held an assembly to consider how they should act, in consequence of the treatment they received from this bird whom they had clothed, and who now despised them. The peacock said, 'He is too finely dressed in my feathers: I will take them from him.' 'In God's name,' said the falcon, 'so will I mine.' The other birds said, they would do the same, and immediately began to unfeather him.

'The bird, on seeing this, humbled himself greatly, and acknowledged the honours and wealth he had received; and that his fine feathers were not his own, for he had come into the world naked and featherless; and those who had feathered him might, if they chose, retake them. He cried out for mercy, and promised henceforward, never to risk, by pride or presumption, the loss of his feathers. The gallant birds who had plucked him, seeing him thus humbled in his deportment, restored his feathers; but said, on giving them back,—'We will gladly see thee fly among us, as long as thou shalt bear thyself meekly, for so it becometh thee; but if ever thou shalt act arrogantly, we will pluck thee bare, and leave thee in the naked state we found thee.' 'Thus, my fair sirs,' said friar John to the cardinals, 'will it happen to you. The emperors, kings, and princes of the earth, have given you wealth, and power and possessions, that you may serve God, but you expend it in pomp, luxury, and all extravagancies. Why do you not read the life of St. Silvester the first pope who succeeded St. Peter; and weigh well the conditions on which the emperor Constantine gave the tythes to the church. St. Silvester did not travel with two or three hundred attendants on horseback,

horseback, but lived simply and retired at Rome, solely with his churchmen, when the angel, through God's grace, appeared, to announce that the emperor Constantine, then an infidel and unbeliever, had sent for him. It had likewise been revealed to the emperor, by the angel of the lord, that Silvester would put him in the way of being cured of his leprosy; for he was so ill of that disorder his limbs were rotting. On his arrival, he pointed out to him his cure, by means of baptism. He was baptised and cured, which so strongly impressed his mind with the goodness of God, that he believed, and made his empire believe also. He gave to Silvester and to the church, all tythes, which he had before held himself, with many other rich gifts and territories, for the augmentation of our faith and church.

'It was his intention that these should be prudently and properly governed, and not with pomp and pride as is now done; for which the Lord is wroth, and his anger will be much increased against you in times to come. Should the nobles excuse themselves from giving support to the church, and grow cold in their devotions, and, perhaps, retake what they had given, it must speedily be destroyed.'

'Thus spoke friar John to the cardinals, who were much astonished thereat, and would willingly have put him to death, but they could not find out any just cause for it. They suffered him to live, but confined him a close prisoner; for he proposed such deep questions, and examined so closely the Scriptures, that he might perhaps, had he been at liberty, have led the world astray. However, many things were seen to happen, which he had foretold in prison, and which he proved from the apocalypse. His proofs saved him sometimes from being burnt; and some of the cardinals took compassion on him, and did not oppress him as much as they might have done.'

This Friar appears to have had a reach of mind which distances that of some Prelates and Statesmen of our days. He was of opinion that the security of ecclesiastical honors and emoluments wants no other and can have no better supports, than the meekness and becoming conduct of the clergy. He did not hold that they required either the fences of the positive persecution of penal laws, or the negative persecution of exclusion from civil rights, to guard and protect them. Let the conduct of the clergy be worthy of their sacred functions, and they need have no apprehensions for their emoluments and honours, is a doctrine which was preached at Avignon in the early part of the fourteenth century; sorry are we to state that the pulpit rarely pours out advice so wise and salutary in Protestant Britain, in the early part of the nineteenth.

Froissart's accounts of the Tournaments and Justs, which were so common in his time, are more minute and particular, and for that reason more satisfactory, than those which are given

by our compilers. He describes a combat between Sir John Holland and Sir Reginald de Roye, which occurred soon after the surrender of the town of Entença to the Duke of Lancaster, and during the Duke's stay there, which we should be inclined to transcribe as a specimen, if we could make room for it.

It may be collected from the relations before us, that the invasion of England in the reign of Richard II., projected by France, could not have been much an object of fear; since we learn that on the scheme being abandoned by the enemy,

'Great murmurings were general throughout England. Those who wished mischief, said,—'What is now become of our grand enterprises and our valiant captains? Would that our gallant king Edward and his son, the prince of Wales, were now alive! We used to invade France and rebuff our enemies, so that they were afraid to shew themselves, or venture to engage us, and, when they did so, they were defeated. What a glorious expedition did our king Edward, of happy memory, make, when he landed in Normandy, and marched through France. After many battles and other fine exploits, he defeated king Philip and the whole power of the French at Crecy, and took Calais before he returned home. Where are the knights and princes of England who can now do such things? Did not likewise the prince of Wales, son of this gallant king, make prisoner the king of France, and defeat his army at Poitiers, with the small force he had, compared with that of king John? In those days we were feared, and our renown was spread abroad, wherever chivalry was esteemed; but at this moment we must be silent, for they know not how to make war, except on our pockets: for this they are ready enough. Only a child reigns now in France, and yet he has given us more alarms than any of his predecessors, and shews good courage and inclination to invade us. It was not his fault, but that of his advisers, that he did not attempt it. We have seen the time when, if such a fleet had been known to have been collected at Sluys, the good king and his sons would have hastened to attack it; but now-a-days the nobles are delighted to have nothing to do, and remain in peace; but they will not suffer us to live in quiet, as long as we have any thing in our purses. We have seen the time when conquests were made by us in France, and no taxes demanded; but every one was made rich from the great wealth which abounded in France. What is become of the immense sums which have been raised, as well by taxes as by the current revenue? They must have been wasted or purloined. We must know how the country is governed, and who are the advisers of the king: it is not right that such things be longer unattended to; for this country is not so rich, nor able to bear the burdens France does, which abounds in all things. It seems, also, that we are weakened in understanding and activity as well as in courage; for we used to know what was intended by France, and what were its plans, some months before they could execute them, by which we were prepared to resist them. Now, we are not only ignorant of what is going forward in France, but they are well informed of all that passes, though under the seal of secrecy, in our councils, and

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we know not whom to blame. But a day must come when all this will be public; for there are secret traitors in the council, and the sooner this is inquired into the better: we may delay it so long that it will be too late to provide a remedy.' Such conversations were very common, not only with knights and squires, but among the inhabitants of many of the towns, which placed the realm in much danger.'

The martial spirit of the British of this time is sufficiently proclaimed by their atchievements: but the interest which they took in public affairs is only to be learned from testimonies such as we find in the passage just inserted.

The accounts of the remonstrances of the Lords of Aquitaine against the measure of transferring their allegiance from the crown of England, and the sketches of the state of Ireland with which the historian was furnished when he last visited Britain, will be read with great interest as well as profit. The information with respect to Ireland at that period may be regarded as the best which is any where to be obtained.—The events which led to the catastrophe of the Duke of Glocester and that of the illadvised monarch himself, and the elevation of the Earl of Derby, which entailed so many calamities on England, are related in the usual luminous mode of this venerable modern antient, if we may so describe him.

We have now travelled (hastily, indeed,) over the vast space which this history embraces; which is desultorily but always most agreeably, and in parts ably, accurately, and minutely described by this faithful guide. To his work we would particularly invite the attention of our younger readers, who are ambitious of excelling in a knowlege of the history of their country. When they shall have made themselves acquainted with its general bearings, by means of the excellent modern compilations of which we boast, and are proceeding to more particular investigations, no writer is so worthy of their study as honest old Froissart. Indeed, without a thorough insight into the times of which he treats, and those which immediately followed, it is not possible to obtain satisfactory and clear views of modern history. Viewing these antient narratives not as curious reliques, but as highly useful and instructive performances, we shall again have recourse to the labours of M. de St. Palaye, who had so diligently studied them, and by whom they were so satisfactorily criticized. This writer, observing that Froissart had been accused in France of gross partiality to the English, says that, after having read the Chronicles with all the attention of which he was capable, he has not been able to discern a single trace of this bias; and having on the contrary produced numerous instances of fairness, he thus proceeds:

'To

'To these examples, I could add a great number of others wherein he gives much praise, as well to the people as to the lords who signalized themselves by their attachment to their country, and he neither spares those who had declared themselves against the French, nor those who had abandoned them in a cowardly manner. In addition to what he says of the fidelity of the Bretons, and of the counts de Blois, their legitimate sovereigns, he praises the zeal with which several lords in Scotland received the French fleet sent in 1385 to assist them against the English. The earl of Douglas, to whom he appears much attached, and in whose castle he spent several days in his travels into Scotland, seems to be of this number. At the same time he declaims against those whose bad faith, and ingratitude, rendered this armament fruitless. He speaks in the strongest terms of the presumption of the duke of Gueldres, who dared to declare war against the king of France (Charles VI.) in 1387, and of the insolence with which he expressed himself in his declaration of war. He applauds the just indignation which induced this monarch to march in person to chastise the pride of this petty prince.

'In short, of all the nations whom he mentions in his history, there are but few whom he has not sometimes marked with odious epithets. According to him, the Portuguese are passionate and quarrelsome; the Spaniards envious, haughty, and uncleanly; the Scots perfidious, and ungrateful; the Italians assassins, and poisoners; the English vain-boasters, contemptuous, and cruel. There is not one trait against the French: on the contrary, this brave nation supports itself, according to Froissart, by the vigour and strength of its knighthood, which was never so totally overwhelmed by its misfortunes, as not in the end to find some marvellous resources in its courage. The historian also seems to have taken a pride in having been born a Frenchman, by telling us that he owed to this title the good reception which a French esquire gave him, when he lodged with him at Ortez.

'It is true, that the king of England, and his son the prince of Wales, seem to have been, as long as they lived, the heroes of his history; and that, in the recital of several battles, he is more occupied with them than with the king of France. But, where is the Frenchman of candour, who will not find himself forced to give these princes the utmost praise? Besides, does not our historian render justice to the valour and intrepidity of king Philip de Valois, and of king John? Nothing can surpass the praises he gives as well to the wisdom as to the ability of king Charles V.'

Having farther pointed out some defects and objections, to which we have alluded in this article, St. Palaye observes that

'All these defects and imperfections do not prevent his chronicle from being considered as one of the most precious monuments of our history; and the perusal of it from being as agreeable as instructive to those who, not confining themselves to the knowledge of general facts, seek in the details of particular events, and of the usages of that period, to develope the character of mankind, and of the ages which have passed.

'Froissart

'Froissart was born to transmit to posterity a living picture of an age, which preferred the hazard of war to the solid advantages of peace; which, amid the intervals of troubles almost continually agitating it, found relaxation only in the most tumultuous pleasures.

'Besides the conflicts of so many nations which he relates, and in which he describes divers usages respecting the Ban and Arriere Ban, the attack and defence of places, fortifications, detachments, skirmishes, orders of battle, artillery, marine, the armour of those on foot, and those on horseback; we find in this history every thing which can excite curiosity with regard to nobility and knighthood, their challenges, their deadly combats, tilts, tournaments, entries of princes; assemblies, feasts, balls, the dresses of both sexes; so that his chronicle is a complete body of the antiquities of the fourteenth century. I must own that these details only attract attention from their own singularity; they are related without study and without art: it is, in truth, a familiar conversation with a man of understanding, who has seen a great deal, and tells his story well. Nevertheless, this amiable story-teller knows how, at times, and in particular when he speaks of any grand event, to unite the majesty of history with the simplicity of a tale. Let any one read, among other things, the many battles which he has so excellently painted; let him read the recital of the famous battle of Poitiers, they will there see in the person of the prince of Wales, a hero, far greater by the generosity with which he made use of his victory, by his attentions to a conquered prince, and by the respect he always paid him, than by those efforts of courage which had made him triumph. I do not believe there is any thing which can equal the sublimity of this morsel of history, nothing which can more interest the heart and elevate the mind. Others, of a very different nature, have their value in their simplicity: such is the episode of the love of the king of England for the countess of Salisbury; the tender and affecting recital of which does not yield to the most ingenious and best written romances. The historian sometimes takes a gay tone; as in the chapter wherein he speaks of the impatience of the young king Charles VI. to receive his new bride; and in that wherein he relates the jokes which this prince made on his uncle, the duke of Berry, who, at a time of life not well suited for love, married a young wife.'

How much more satisfactory and really instructive are the reflections which proceed from the excellent sense and judgment of Froissart, than the affected observations with which a false refinement and a parade of philosophy have in modern times frequently encumbered the page of history! In some of the happy parts of this performance, we behold copious information, a strict regard to truth, and a mind free from bias, which fanaticism does not blind nor party spirit mislead, strongly combining to the production of an accomplished historian; and we perceive that slight is the aid which is derived from the study of the admirable rules of Greek and Latin critics.

The

The finished modern historian is probably the most successful when he writes from the fulness of his subject, and when these rules are least influential on his thoughts. Jo.

ART. II. *Travels in South America*, during the Years 1801, 1802, 1803, and 1804; containing a Description of the Captain Generalship of Caraccas, and an Account of the Discovery, Conquest, Topography, Legislature, Commerce, Finance, and Natural Productions of the Country, with a View of the Manners and Customs of the Spaniards and the native Indians. By F. Depons, late Agent to the French Government at Caraccas. Translated from the French. 8vo. 2 Vols. 1l. 1s. Boards. Longman and Co. 1807.

THE tract of country, which M. Depons here describes, extends from the Equator through twelve degrees of north latitude, and through thirteen degrees of longitude, viz. from 62° to 75° west from the meridian of Paris; including the provinces of Venezuela, Varinas, Maracaibo, Cumana, Spanish Guiana, and the island of Margarita. He gives to it the name of *The Eastern part of Terra-firma;* and without hesitation he maintains that no other part of America can be compared with it, either in point of fertility of soil or in the number and richness of its productions: among which are cacao, indigo, tobacco, sugar, coffee, vanilla, wild cochineal, a variety of woods, barks, and plants for dying; gums, resins, balsams and medicinal oils; sarsaparilla, sassafras, liquorice, squills, storax, cassia, aloes, quinquina, numerous herbs, roots, and barks, for medicinal purposes; a great many different kinds of trees, timber fit for building and the manufacture of ornamental furniture, horned cattle, horses, deer, sheep innumerable, &c. &c. He makes it appear that no description even tolerably correct has heretofore been given of this extensive tract of country, a circumstance which in course renders this publication the more interesting.

In the first Chapter, which is chiefly historical, the author informs us that Ferdinand and Isabella, in order to reconcile themselves to their own consciences in seizing countries discovered and to be discovered, and to give that practice the semblance at least of right, obtained a bull from Pope Alexander I. empowering them to make such usurpations for the sake of propagating the christian religion; and that from the date of the said bull, the Spanish conquests in America were regarded more as crusades than as military expeditions. The government of Spain, he says, warmly embraced a system which they have never abandoned, viz. to

refrain

refrain from employing force against the Indians, till every moral and persuasive means had been tried in vain. 'It has always been the desire of the Spanish Monarchs to make the conversion of the Indians to Christianity precede their subjugation; and in consequence of this plan, which has never been violated, but without the knowlege and against the will of the King, Columbus on his second voyage carried with him two friars, in order to sow the first seeds of the faith in the island of St. Domingo;'—a circumstance in which the sending of missionaries to the new world originated.

We cannot allow, however, that these assertions are intitled to credit: for it is well known that the Spaniards made their conquests and establishments in America with greater cruelty than any other people in Europe. What right had they in the first place to impose their faith on the Indians, and afterward, when, as they supposed, they had made christians of them, to subjugate them; and what exclusive claim had any christian Prince to territory in America? Their whole conduct towards the natives of that country was a system of robbery and plunder, carried on under pious frauds and religious pretences. The kings of Spain, and their subjects, were not lured to that hemisphere by any disinterested wish of *promoting the glory of the divine Majesty*, or the salvation of the Indians, but by the thirst of gold and silver, and by an inordinate desire of enriching themselves at the expence even, if necessary, of every moral and religious duty. Neither were they the only people, who practised such hypocrisy, and concealed their real avaricious intentions under the cloak of sanctity and religion: for in the Virginian charters granted by James I. of England to the London and Plymouth companies, we find language that was manifestly borrowed from the crusaders, and could be justified only by the madness of fanaticism. The first of these charters tells us that certain persons therein named, and others, besought the king to grant them his "licence to deduce colonies" into such parts of America as, lying between thirty four and forty-five degrees of northern latitude, did either already appertain to the king, or at least were not in the possession of any other *christian* prince; and that the king greatly commended and graciously accepted their desires for the furtherance of a work which might tend to *the glory of the divine Majesty*, in propagating the christian religion. For this purpose, he gave them leave to rob and plunder every human being within eleven degrees of latitude across that continent, *except christian princes*; allowing them to work for their own profit all mines of gold, silver, and copper, on their paying to him a fifth

part of the siver and gold, and a fifteenth part of the copper. In the third or last of these charters, a pretext, which is enough to make us shudder on reading it, was advanced for establishing these colonies, viz. the old state plea of *promoting the glory of God*; while the *real* motive on the part of the adventurers, who went out under the controul and management of those two companies, was the hope of establishing a lucrative trade, and on the part of the Crown the expectation of enriching itself by the discovery of mines of gold and silver.

That the government of France was also led to make its first establishments in Acadia by avaricious motives, and a desire of precious metals, may be inferred from the very names which they gave to places, and which remain to this day; such as *Cape doré, La riviere des mines*, &c. &c.

To proceed. M. Depons gives this short description of the Captain-Generalship of Caraccas:

'The country which I have undertaken to describe, is that which forms the captain-generalship of Caraccas. It comprehends the province of Venezuela in the centre, the government of Maracaïbo on the west, Guiana on the south, the government of Cumana on the east, and the island of Margaretta on the north east.

'This province is bounded by the sea on the north, from the 75th degree of west longitude from the meridian of Paris, to the 62d, that is to say, all the extent from the Cape de la Vela, to the point of Megilones or Paria; on the east, likewise, by the sea, from the 12th to the 8th degree of north latitude. Dutch Guiana and Peru bound it on the south, and the kingdom of St. Fe on the west.'

In his chorographical particulars, the author introduces an account of timber for building, &c. but it is conveyed in too general terms for specific information. For example; he thus speaks of timber for ship-building:

'The mountains of Venezuela produce the same kinds of wood as the Antilles, besides a great many others which are peculiar to them. The vast forests which cover them would be capable of furnishing, for ages, the most extensive ship-yards, with an abundant supply of timber, if the roughness of the mountains did not render the labour of cutting and conveyance too difficult and too expensive for a country, whose navigation does not receive sufficient encouragement to enable it to support its own expence.

'It is twenty years since the king ordered arrangements to be made in the province of Cumana for the felling of wood to supply his European arsenals. This work did not last long; but it did not cease so much on account of any scarcity of wood, as on account of the immense expences which accompany every undertaking in which the king is concerned. When an occasion of this kind presents itself, every overseer always forms, and very frequently realizes, schemes

of making his fortune, in consequence of which the state is often ruined by the operations which enrich individuals.

'All the timber which is consumed in the port for the refitting, and even for the building of vessels, is transported by the rivers of Tocuyo and Yaraquí, to Porto Cabello, situated fifteen leagues to the windward.

'A little more to the windward of the mouth of the Tocuyo, in the latitudes of the small Tucacas islands, the proximity of wood facilitates the establishment of yards, but the want of demand causes that resource to be neglected. At Maracaïbo, they use for building, timber of superior quality to that of Terra Firma; accordingly the yards of that city are constantly busy; and would be still more so, if the bar permitted the egress of ships of a larger size.'

M. Depons does not insert the respective latitudes of some of the ports, mouths of rivers, &c. in his chorography of these provinces;—a material omission, which he ought to have particularly avoided, since he tells us that no tolerably correct account of them had ever been published. He observes that the ports in the province of Caraccas are so constantly exposed to rolling seas and monstrous billows, which though not occasioned by the winds are extremely dangerous, that the road of Porto-Cabello is the only place which affords a safe retreat to shipping.

In speaking of the population of the eastern part of Terra Firma, he allows that, after the most diligent researches, he has not been able to procure a correct statement: but he gives a concise approximation to it, with the reasons for the amount not being much greater than it actually is:

'Thus, after all the information I have endeavoured to procure, I am authorised to allow

	Souls.
To the Province of Venezuela, including Varinas, a population of	500,000
To the Government of Maracaïbo	100,000
To that of Cumana	80,000
To Spanish Guiana	34,000
To the isle of Margaretta	14,000
Total	728,000

'In this population the whites are computed at two-tenths, the slaves at three, the descendants of freedmen at four, and the Indians compose the remainder.

'This population, upon a soil whose fertility and extent might not only subsist but enrich a hundred times the number, is certainly extremely moderate. That the portion of Europeans which it contains may not appear inconsiderable on a comparative view, reflect only on the small population of the mother country from which it is supplied;

plied; on the vast possessions of the Spaniards abroad, which are settled by emigration from the mother country; on the national passion for money, which attracts to Mexico and Peru all the Spaniards whom avarice tempts from Europe; on the imaginary misfortune attached to the provinces of Caraccas, because, to men whose darling object is bullion, it only affords the slow periodical and diversified productions of a land which demands toil and perseverance; and, finally, on the restrictions which the Spanish government are obliged to impose upon the passage of Europeans to the West Indies, in order to prevent the depopulation of the ancient territories.'

Notwithstanding this population, which we are told is not more than a hundredth part of that which the extent of that tract of country and the fertility of its soil might not only subsist but even enrich, it appears from page 317 that the total number of the forces, including troops of the line, artillery, and militia, destined for its defence, amounts only to 13,059.

An account is quoted from Dr. Miguel Joseph Sanz, respecting the education of the Creoles, which M. Depons says exhibits all the characters of truth, with somewhat too dark a colouring to the features. It is interesting as illustrative of their manners, moral conduct, and customs:

"No sooner," observed this new Lycurgus of Venezuela, in his discourse on public education, "No sooner does the child discover the first feeble efforts of intellect, than he is sent to school, where he learns to read books replete with ridiculous and extravagant tales, frightful miracles, and a superstitious devotion reduced to certain external forms, by which he is disciplined to hypocrisy and imposture.—Far from instructing him in those primary duties, from which all others are derived, by impressing his tender heart with a deep sense of the greatness, the power, the goodness, and the justice of the supreme Being, the creator of all things, so as to inspire him with truly Christian maxims, his father is contented, and thinks he has discharged his duty, provided the child knows certain forms of prayer by rote, recites the rosary, wears a scapulary, and performs certain other external acts of the Christian ritual, which, allowing them to be in themselves good, pious, and devout, are, however, by no means sufficient to make him a good Christian, or a virtuous man. Instead of teaching their children what they owe to God, to themselves, and to their neighbours, they suffer them to engage in every kind of dangerous amusement, without paying the smallest attention to the society which they frequent. Instead of precepts of morality, they inculcate certain points of pride and vanity which lead them to abuse the privileges of their birth, because they do not know the objects for which they were conferred. There are few of the youth of Caraccas who do not pretend to a pre-eminence in rank, and foolishly pride themselves in having a grandfather an alferex, an uncle an alcaide, a brother a monk, or a relation a priest.

"These failings, which arise entirely from education, breed animosities among families, and make the citizens deceitful and ir-

rational. There can be no sincerity, peace, attachment nor confidence in a country, where every one makes it the object of his particular study to be distinguished above others by his birth and vanity; where, instead of inspiring children with a just emulation of the virtues of their distinguished countrymen, and with a horror of the vices and crimes of the wicked, they are taught, or, at least, hear, nothing from the mouths of their parents, but, whether Peter be not as noble as Anthony; that the family of John has such, or such a blemish; that when a marriage took place in this family, that of Diego went into mourning. Such puerile conversations banish every manly sentiment from the heart, powerfully influence manners, create divisions between families, keep up a spirit of distrust, and break the bonds of charity, which are the very foundation and object of society.

"The system of education," continues Dr. Sanz, "is generally bad at Caraccas. Before a child is yet able to pronounce his alphabet with propriety, to read what he is yet too young to understand, or scribble a little with his pen, they put into his hands the grammar of Nebrija, without considering that, unable to speak his native language, to read, write, or calculate, it is ridiculous to put him to the Latin language, or to make him apply to the study of the sciences which are taught at the university: for the child is exposed in society to many mortifications and even to contempt, notwithstanding the gratification his vanity may receive from those showy literary badges which announce him a doctor. Is it not really pitiful to see a student, after becoming pale and emaciated by several years attendance at the higher seminaries, incapable of expressing himself with precision in his native language, of writing a letter, or even marking the accents with tolerable correctness?"

"This is a palpable evil, and requires no proof.—Nay, what is still more surprizing, these scholars obstinately contend, that to acquire a grammatical knowledge of their mother tongue and to read and write it correctly, is but a wanton sacrifice of time.

"This precipitation in their studies arises from a natural ardour for the acquisition of knowledge, and a want of method to direct it. Boys, who have prematurely commenced the study of the Latin language and the liberal sciences, before they are taught their native tongue or the common rules of arithmetic, return with reluctance after they grow up, to those studies which they neglected in their youth. They fancy the whole circle of the sciences are contained in the Latin grammar of Nebrija, the philosophy of Aristotle, the institutes of Justinian, the Curia Philippica, and the theological writings of Gonet and Larraga. If they can make extracts from these works, say mass, display the doctor's badge, or appear in the dress of a priest or monk, they are then sufficiently accomplished for any line or profession. Decency, however, in their opinion, debars them from agricultural pursuits, and enjoins them to treat the mechanical arts with sovereign contempt. If they wear the military dress, it is merely out of ostentation; if they make bad translations from the French, they corrupt the Spanish language. Some take up the profession of the law, merely to gain a livelihood; others enter into holy orders

to

to acquire importance; and some there are who take the vow of poverty for the express purpose of being secured against it. There is scarcely a person of any distinction, but pretends to be a military officer, without having paid any attention to those qualifications which are indispensable for the profession of arms. There is not one, whether originally white, or become so by generation, who is not ambitious of becoming a lawyer, a priest or a monk. Those whose pretensions are not so great, wish at least to be notaries, scriveners, or clerks, or to be attached to some religious community, as lay-brothers, pupils, or foundlings. Thus the fields are deserted, whilst their fertility reproaches our inactivity. The laborious husbandman is an object of contempt. Every one wishes to be a gentleman, to lead an idle life, addicted to the frightful vices of luxury, gaming, chicane and calumny. It is thus that law suits are multiplied, the wicked thrive, the good are discouraged, and every thing goes to wreck.

"It is the want of a cultivated understanding which makes people persevere in errors so prejudicial to their felicity. If they knew that no work is more agreeable to God than what tends to the preservation of his worship, their own good, and that of their neighbours, the prebends, which are founded for saying mass, the endowments made for celebrating the festivals of saints with drums and bonfires, the pious contributions made for ridiculous processions and noisy revelry, the expences incurred in blazoning their armorial ensigns for escorts and funeral pomp, and other liberal distributions, which, notwithstanding they are of a religious nature, and spring from the best intentions, yet are by no means indispensable—I say the amount of all those expenditures would be appropriated to the use of schools, to the liberal support of good teachers capable of inspiring youth betimes with religious and political maxims. From such a course of education might be expected wise magistrates, enlightened citizens, who, not abusing authority, in order to flatter their passions, nor religion in order to conceal their ignorance under the veil of hypocrisy and superstition, nor power, nor riches in order to oppress the poor, would become the ornament of society, and the active promoters of public prosperity. We see convents and fraternities with immense endowments, and very rich images; priests with prebends invested with 10, 20, 30 and 40 thousand dollars. Who without indignation can behold in this province all property without exception subject to ecclesiastic and monastic rents, whilst not the smallest provision is made for the payment of the teachers who publicly instruct the rising generation in the principles of the religion which they profess, and in the duties which are incumbent on them as men, and as subjects?

"The misfortune which arises from giving youth an education which disposes them to enter into holy orders is equally to be lamented. The parents of those children who do not become priests, monks, or friars, though they have not previously examined whether nature has designed them for either of these vocations, feel themselves miserably mortified at the disappointment. Without any other reason or motive but that they have been bred in some convent, or have

in some capacity or other served in a church, they get themselves ordained, or take the vows, merely to gratify their parents, or because they cannot resist the taste which, from the habits of education, they have contracted for that kind of life. Thus the number of privileged persons is multiplied, and the rest of the citizens are overcharged with prebends, fees, and rents, which are founded for the subsistence of ecclesiastics, besides other duties and contributions, from which their profession is exempted."

M. Depons remarks that the monarchs of Spain, in consequence of the bull of the 14th May, 1493, considered themselves as intitled to exercise over countries discovered, or to be discovered, an authority still more extensive than that which is derived from ordinary conquest; and they not only gave laws to their acquired territories in the new world, but even took possession of the lands as if they had not been inhabited. The following reasons, assigned by many Spanish writers for and in vindication of this practice, are not only in opposition to natural justice and common sense, but are also truly disgraceful to christians: viz. "because these same Indians were so barbarous, so gross, and so savage, that they scarcely merited to be placed in the rank of men; and that it was necessary, that some one should undertake to govern, protect, and instruct them; so that, conducted to a humane, civil, social, and polite life, they might be worthy to receive the faith and to embrace the christian religion."

The author's observations on the cultivation of cacao, indigo, cotton, coffee, tobacco, the sugar-cane, and the making of sugar, seem to be sufficiently explicit and instructive. He speaks of it, however, as matter of astonishment that, in the most beautiful country in nature, which he supposes *Terra-Firma* to be, where every thing concurs to promote luxuriance of vegetation, the plantations should be so inconsiderable in point of magnitude; and that on a soil two hundred times less spacious, incomparably less watered and less fertile, and with not more than one half of the white population, the French have succeeded in raising at St. Domingo ten times more produce than is obtained at this day in the vast provinces of Caraccas. He thus assigns the principal causes of this inferiority of cultivation:

1st. The mass of mortgages, with which every estate is more or less burthened.

2d. Pious legacies and donations.

3d. The habitual residence of the Planters in the cities.

4th. The restriction of the management of the plantations to negroes, mulattos, and sometimes to whites of the Canaries.

5th.

5th. and last. The fault of not introducing negroes, their direct importation having never been allowed to the Spaniards.

His observations towards the close of the first volume, and the end of Chapter vii., on the means of encouraging Agriculture, appear sensible and judicious.

In the eighth chapter, treating of the commercial system of Spain with regard to its colonies, and its commerce with the eastern part of *Terra-Firma*, the author gives the following concise account of the establishment of the French in America, and of their colonial system, which was founded in true wisdom and sound policy:

'It was at this time that the French, governed by the last king who knew how to make his country respected, and who was advised by Colbert, the most able and virtuous of ministers, thought seriously of forming solid establishments in America. A friend to the arts, a protector of manufactures, an enthusiast in regard to agriculture, this monarch formed a plan for connecting the mother country with the colonies; and he was careful not to take as a model, the conduct of Spain towards her colonial possessions. Colbert conceived that nature had established between France and America, a reciprocity of wants, which should form a reciprocity of exchanges advantageous to the French of both hemispheres; their political and commercial relations were fixed upon this basis, the most solid that imagination can suggest.

'In exchange for the protection granted by government, a strict obligation was imposed on the colonies to supply their wants by consuming exclusively the productions of France, and to devote their produce exclusively to their commerce with the mother country. But the absolute exemption from duties of every thing imported from France, and the very trivial duties imposed on colonial produce, rendered these restrictions preferable to a free commerce with all nations; for in that case, the French commerce, less assured of reimbursement, would not have made those considerable advances to which the colonies are indebted for their increase. The royal treasury took no part in the regulation of these distant possessions; the French government reserved to itself all the advantages of commerce. The freedom from duties extended not only to the departure from France, and entrance into the colonies, but also to those articles which the commerce of the mother country received from foreign parts into France, for the destination of the colonies. Thus, foreign as well as national merchandize, which formed the cargoes of French vessels, were at the same price in the colonies as in the manufactories, with the sole addition of freight, and of moderate profits to the French merchant who made the shipment.

'By this excellent policy, which no other country has had the courage, the generosity, or the wisdom fully to imitate, the French colonies became general marts for all the other European establishments; in particular for the Spanish settlements which were

in their neighbourhood, and on which they bordered in numerous points.

'If the revolution has for an instant suspended this secondary commerce, the return of order, and the same regulations, will naturally re-establish it.

'The extreme moderation of duties on produce, as well at their embarkation from the colonies, as at their arrival in France, and extending even to their re-exportation for other countries, places in the hands of French commerce, the exclusive sale of colonial produce in the different markets of Europe.

'The English, the only competitors to be apprehended, on receiving their sugar in London, are oppressed with a duty of eighteen per cent. more than is paid in France on colonial produce. They must, therefore, become losers in foreign ports, where the French merchants are contented with moderate profits. To this wise arrangement, also, was the French commerce indebted for the preponderance it had attained. It will obtain it anew, as soon as the abundance of colonial productions shall give to these speculations their ancient range.'

Chap. ix. is employed on an account of the administration of revenue and taxes in Caraccas, which appears to be sufficiently full, specific, and particular. At page 150, we have this brief statement of the receipts and expenditures in the intendency of this Country:

'Statement of the Receipts and Expences in the whole District of the Intendancy of Caraccas.

Years.	Nett receipts of all the taxes.	Expences of every kind.	Balance.	
			In favour.	Against.
	Hard Dollars.	Hard Dollars.	Hd. Dol.	Hard Dol.
1793	1312188¼	1303583⅜		191365⅛
1794	1561931	1639900		77969
1795	1443056	1549874		106817
1796	1389804	1049247	340565	
1797	1140788	1886363		745475

'*Note.* In this account are not included the receipts from bulls, which annually produce 26,000 hard dollars, nor those from the exclusive sale of tobacco, which amount, deducting all charges, to 700,000 hard dollars a year.'

The 10th chapter is chiefly topographical, containing a description of the towns. Here M. Depons has introduced into geography the eastern part of *Terra-Firma*, by giving the latitudes and longitudes of the principal places. —His remarks on Spanish Guiana, and the river Oronoko, though perhaps more correct than any that have yet been published, are not sufficiently descriptive, satisfactory, and complete,

complete, to give that tract of country and that river correct situations in geography.—He is certainly but a lame military chorographer; for he speaks of a variety of forts without describing their form, magnitude, or position; without mentioning the materials of which they are composed; and without stating whether their situations are judiciously chosen for covering the communications between different parts of that country, for protecting navigation, commerce, &c.; for overawing the natives, or for security against sudden attacks. He takes no notice of any commanding or advantageous positions, that might be occupied with good effect in either assaulting or defending it; and his naval information as to soundings, anchorages, &c. &c. is equally defective.

M. Depons professes to make truth, which is unquestionably the eye of narrative and history, the object of his attention in these travels, rather than ornament. He allows that the religious system of the Indians is so involved in superstition, that he has not been able to unravel it: a circumstance which may account for his relating some particulars of them that are scarcely credible, but which, if true, distinguish them widely from the tribes in the northern parts of America. As to their worshipping the Devil, the fact is that they had no notions of a hell or a Devil till they were visited by Europeans, and imbibed those ideas from priests and missionaries. All of them, however, had some belief in what they called the Great Spirit, who was omnipotent, and in the immortality of the soul; and many of them even supposed that the soul and the body would live again together. This latter sentiment of nature was common to the vulgar in every country in the antient hemisphere, before the promulgation of christianity, but was much obscured by the idle reasonings of philosophers. The gospel did not create the opinion: it only elucidated the subject by removing the obscurity with which it had been enveloped; and when it is mentioned in the New Testament that our Saviour *brought life and immortality to light through his gospel*, the verb φωτιζω is used, which does not signify to create a new sentiment, or to convey to the mind for the first time an idea of which it had previously no notion, but *to clear up* or *throw light on* a subject or doctrine already existing.

M. Depons also seems to conclude too precipitately that the Indians are destitute of intellectual powers. Their indolence, inactivity, and apparent passiveness, arise out of their having but few desires to be indulged, and but few wants to be satisfied. Their natural capacities are equal to those of other men; and the instances of Joseph Brant, and others, clearly shew that,

that, when they are accustomed to social life, they are not deficient in either activity or talents. We must allow, however, that the author appears to have made facts his principal guides in this performance, which contains a large portion of useful matter: but it is not conveyed in a very attractive form; nor can the translation be praised for uniform elegance and polish.

Glen.

ART. III. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce,* with Premiums offered in the Year 1806. Vol. XXIV. 8vo. pp. 230. 10s. 6d. Boards. White, Becket, &c. 1806.

WHEN in the conclusion of our article on the twenty-third volume of the proceedings of this Society, (see M. R. Vol. 53. N. S. p. 363) we intimated that their Transactions were printed with a needless waste of paper, and that the matter could easily be exhibited in a more compressed form, we had not the least knowlege of their having adopted this economical plan, and that a volume had actually been published which in this respect was accommodated to our idea. Perhaps, however, with the reduction of the bulk, a decrease in price ought to have taken place; and 10s. 6d. should not be charged for a thin volume, the new matter of which is contained in 163 pages: but it is stated that the Society have adopted a less expensive mode of editing their Transactions, and still sell them at a high price, in order to obtain a larger sum for rewarding merit in different branches of Arts, Manufactures, and Commerce. While we approve of this intention, we cannot help speculating on the possibility of farther augmenting the funds of the Society, by substituting some honorary reward for gentlemen and persons of considerable fortune, in lieu of the large gold medal: but on this subject we shall content ourselves with a slight suggestion. We are persuaded that the medal is often voted to gentlemen to whom the value of the gold is no object, and who would be equally gratified by a small emblematic device, appended as a badge of scientific merit to the button-hole with a ribbon, like the French *Croix de St. Louis.*

In the List of Premiums offered by the Society for the Year 1806, a variety of *desiderata* are exhibited, to induce the ingenious to experimental exertion; and if only a few of the objects specified be obtained, some benefit will be rendered to the community.

The papers are arranged as usual under the heads of Agriculture, Chemistry, Polite Arts, Manufactures, Mechanics, and Colonies and Trade.

AGRI-

AGRICULTURE.

This class commences with letters from John Christian Curwen, Esq. M. P. of Workington-Hall, Cumberland, *on his culture of Carrots*, and on applying them *as food for Cattle*, and *on his Drill Horse-hoe*. The soil on which Mr. Curwen raised his carrot crop was a stiff loam, partaking in a great measure of clay; he details his method of preparing the ground, of sowing the seed, and of taking up the roots; and he informs us that, from an acre and a rood, he obtained 829 Winchester bushels, equal to 4143 stone (of 14 pounds). If estimated at 6d. per stone, (the price of oats at that time,) this carrot crop was worth to him 103l.; in proof of which he adds:

'Each working horse in my employ is allowed 8lb. of oats per day. One half was taken away, and supplied by an equal weight of carrots, and this was continued while they lasted. The general opinion was, that the horses improved in their condition upon this food.'—

'In this trial, an acre of carrots was equal in food to 23 of oats, allowing 60 Winchester bushels of oats per acre, and at three stone the bushel. On taking up the carrots a small piece was cut from the top of each, to prevent it from vegetating, and these were immediately used. The remainder were piled in rows two feet thick, and five feet high, leaving a space between each row for a free circulation of air. I do not doubt but that they would keep in this way for a length of time. I have always made immediate use of them, as old oats are more valuable than new, and moreover, the saving of oats is in itself a matter of much import.'

It is also justly remarked that 'Whatever system can multiply the produce of one acre into that of two or more, is, I conceive, an object to a country where the consumption of the first necessary of life exceeds what is at present produced within the empire.' Mr. Curwen's bailiff and groom certify the success of the experiment, and assert that 'the saving of oats was 58 Winchester bushels per week, by the use of carrots, upon the food of 76 horses.'

The account of this gentleman's *Method of feeding Cows during the winter season, with the view to provide poor persons and children with milk at that time*, is a still more interesting communication. He not only combats the prevailing opinion that daries in summer are more profitable than in winter, but labours to establish a contrary fact. Thirty cows fed with green food and chaff, boiled and mixed with refuse grain and oil-cake, gave 200 quarts per day, or 40,000 quarts in 200 days; which, if all had been sold at 2d. per quart, would have amounted to 333l. 6s. 8d. The sum actually produced for new and skimmed milk was 320l. 7s. 5½d. and for calves 44l.

making

making in all 364l. 7s. 5½d. without estimating the value of the manure. The clear profit is stated at 151l. 17s. 5½d.

Unaided by the annexed plate, it will not be easy to give a clear explanation of Mr. Curwen's *Drill Horse-Hoe, or Weed Harrow*: but, from the certificates which accompany his second letter, this instrument appears to answer well in clearing drilled corn from weeds, and in covering the roots of the corn with fresh soil. A man and boy, with one horse, can clear seven acres per day, and the implement can be so directed as to prevent its injuring the grain.

Mr. Charles Waistell, of High Holborn, has communicated an account of *a Drill Hoe Harrow*, which is mentioned in high terms as facilitating the drill culture of turnips; and the superiority of this mode over the broadcast method is now supposed to be so completely ascertained, that the Society consider it unnecessary to offer farther premiums for the comparative culture of turnips.

A subsequent paper, by Charles Layton, Esq. of Redham Hall, in Norfolk, seems indeed to ascertain this point. His experiment was fairly made on an extent of 20 statute acres, accurately divided into ten equal parts, and alternately sown with Turnips by drill and broadcast. Sixteen perches of the drilled crop weighed 1 ton, 19cwt., Do. of the broadcast 1 ton, 14cwt. 4st.

To this memoir on *Turnips* must be added the paper of Mr. J. Dean, of Exeter, on *preserving this useful root in the winter season*. His mode consists of sowing early in June, drawing the largest plants in October without injuring the leaves or roots, and then placing them close to each other on the grass in the orchard, in the same position in which they grew. Their leaves, it is said, preserved them from external injury, while their tap roots threw out fibres into the grass.

On *the improvement of Waste-Land*, we are presented with details by Richard Phillips, Esq. of Tyn-y-Rhos, near Oswestry. After a brief historical and topographical sketch of the district in which these improvements are made, Mr. P. specifies his processes in recovering ninety acres from a state of waste; and as he is extending his exertions, he concludes with expressing a hope, should he be permitted to live another year and enjoy his usual health, of seeing 148 acres, which very lately were almost entirely unproductive, covered with rich harvests, and adorned with thriving plantations. The *gold* medal was properly adjudged to Mr. P., for making *golden harvests* spring where none appeared before.

Another paper follows on the same subject, from Mr. William Cheetman, of Mellor-Moor, near Chapel-in-le-Frith, Derbyshire. The parcel of land on which Mr. C. commenced his

his operations consisted of 11 acres of uninclosed waste; and after his success in this instance, he proceeded to purchase and improve 88 contiguous acres. His experiments were as profitable to himself as they are instructive to the public.

In a communication from J. G. Calthrop, Esq. of Gosberton, Lincolnshire, an account is given of the *Cultivation of Spring Wheat.* The grain was sown between the 25th of March and the 6th of April, on 82 A. 14 P. and reaped between the 1st. and 14th of September. The produce is stated to have been 440 quarters (which is considerably more than 5 quarters per acre) and to have yielded 1068l.

A short paper from Mr. John Shuckford Wade, of Benhall, in the county of Suffolk, relates to *the planting of Osiers*; the advantages from which are now so clearly proved that the Society purpose to discontinue their premium. The profit arising from an acre of well managed osiers is said to be 10l. per annum.

The last paper in this class contains *Remarks on Pruning Fir Trees*, by Mr. Robert Salmon, of Woburn, Bedfordshire, accompanied by an engraving, illustrative of the advantages of the method which he recommends. Persons who have made trials of English Fir timber do not speak highly of its quality, and will not be of opinion with this writer that another century may obtain for it some of the characters of the English Oak. His hints, however, respecting pruning and thinning Fir-plantations, are not unworthy of notice; since their object is to produce clearness from knots, straightness, and length.

Chemistry.

Under this head, we have a solitary paper, from Mr. Charles Wilson, Worcester Street, near Union Hall, in the Borough, containing a specification of *a Composition invented by him, for curing Damp Walls.* As the receipt for making this cement is short, and may convey a useful information to some of our readers, we shall copy it:

'Boil two quarts of tar with two ounces of kitchen grease, for a quarter of an hour, in an iron pot. Add some of this tar to a mixture of slaked lime, and powdered glass, which have passed through a flour sieve, and been dried completely over the fire in an iron pot; in the proportion of two parts of lime, and one of glass, till the mixture becomes of the consistence of thin plaster.

'The cement must be used immediately after being mixed, and therefore it is proper not to mix more of it at a time than will coat one square foot of wall, since it quickly becomes too hard for use, and continues to increase its hardness for three weeks. Great care must also be taken to prevent any moisture from mixing with the cement.

'For a wall which is merely damp, it will be sufficient to lay on one coating of the cement, about one-eighth of an inch thick; but should the wall be more than damp, or wet, it will be necessary to coat it a second time.

'Plaster, made of lime, hair, and plaster of Paris, may be afterwards laid on the cement.'

Mr. Wilson informs us that 'this cement, when put in water, will suffer neither an increase nor diminution in its weight; and it has the peculiar advantage of joining Portland-stone, or marble, so as to make them as durable as they were prior to the fracture.'

Polite Arts.

In this class, also, we are presented with only a single memoir, communicated by Mr. Sebastian Grandi, Brownlow Street, Long Acre, containing an account of *Colours and Materials for Painting, and of a Preparation of Grounds or Pannels for Painting*. We cannot transcribe the several recipes here given by Mr. Grandi, but artists will no doubt consult the volume in order to avail themselves of this gentleman's discoveries; the utility of which is sanctioned by the certificates of the most celebrated members of the Royal Academy.

Manufactures, &c.

Of the three papers which are included in this division, the first is a letter from Mr. John Austin of Glasgow, containing an account of *a Loom to be worked by steam or water*. No plate is given to explain the nature of this invention: but its advantages are stated in twenty two particulars. This Loom is reported to work with regularity as well as dispatch, to stop when a thread breaks, and to save more than one half of workmanship.

Mr. J. Robertson, of St. Mary's Wind, Edinburgh, next explains his *Loom for weaving Fishing-nets*; and, to assist the reader's comprehension, he subjoins a copper-plate representation of his machine. It is justly remarked that the weaving of nets has long been a desideratum in the arts; and if this invention can be rendered practically useful, no doubt can be entertained of its contributing to the extension of the fisheries.

We have lastly from Mr. William Neven, Barrack Court, Woolwich, an explanation of his method of *Weaving Cloth of extremely fine quality*. He tells us that, by the improvement which he has discovered in the art of weaving, he has made a small piece of plain silk cloth, which contains the amazing quantity of 65,536 meshes, in one square inch.

will be found to furnish nine articles. The first contains the account of *a Drag for raising the Bodies of persons who have sunk under water*, by Dr. Thomas Cogan of Bath. The object of this Drag is to lay hold of bodies, whether cloathed or naked, which have sunken under water, and to raise them up without laceration. It seems well calculated to answer this purpose, and Dr. C. accordingly received a Gold Medal for his invention.

In addition to the suggestion offered in the preceding volume, for enabling Shoemakers to perform their work in a standing posture, we have here a paper by Mr. A. Stass, Porter Street, Newport Market, describing *a Machine to enable Shoemakers to make shoes and boots, without suffering that pressure on the stomach usual in that trade.* This seems to be an improvement on the former hint.

A curvilinear Saw, by John Trotter, Esq., of Soho Square, is a very useful invention, but it cannot be explained without reference to the plate.

Partial to books, we cannot be indifferent even to the art which is connected with their decoration, and therefore we announce with pleasure *an improvement in the Book-binder's Cutting Press*, by Mr. James Hardie, of Glasgow. In this press, one iron screw is employed instead of two wooden screws; and it is said to be adopted by all the book binders in Glasgow and Edinburgh.

A long paper explains an apparatus invented by Mr. Neil Snodgrass, of Johnstone, county of Renfrew, Scotland, *for Heating Rooms by Steam.* The detail of this method we cannot give, but it is recommended to be employed in large manufactories, where fuel is scarce. By Mr. S.'s apparatus, rooms may be heated to 85° in the coldest season.

From Mr. G. Field, of Newman Street, was received an account of *a Stove for heating rooms, and for drying different articles*, with an explanatory engraving. This stove, it is stated, 'unites the various advantages of heating, boiling, steaming, evaporating, drying, ventilating,' &c.

'By its means (continues the inventor) I have evaporated milk to dryness, without burning or discolouring it; and have dried cherries, plums, and other fruits, so as to imitate those which are received from abroad. I have repeatedly dried colours and the most delicate substances without the slightest injury to them, even though the operation proceeded quickly.

'The height of the stove is about 5½ feet; its diameter 2½ feet, and that of the flues 4 inches. The external part is constructed of brick, and the internal parts of thin Ryegate or fire-stone, except the top of the fire-place, which is a plate of cast-iron. Were it to

be wholly formed of iron, its effects would necessarily be more powerful.'—

'In addition to the uses already pointed out, this stove would probably be found extremely serviceable in drying japanners' goods, and consuming the noxious fumes and gas which arise from the oil and varnish used in this business.

'Since the stove is not limited to any certain dimensions, it might be adapted to the drying of malt and hops, perhaps of herbs, corn, and seeds generally. It might also be accommodated to the purposes of the sugar-bakers, connected with the great fires they employ for their boilers. It has been shown to be useful in the confectioner's art, and probably it may be equally so in baking biscuits for the navy; nor less so in drying linen for the laundress, dyer, calico-printer, and bleacher. I have myself found it well accommodated for a chemical elaboratory.'

A stove of this kind will be found applicable to numerous uses, and must be considered as a very valuable invention.

We are next presented with a *Machine for splitting Sheep-skins*, invented by Mr. Benjamin Stott, of Bermondsey Street: but, without the engraving, its construction and operation cannot be adequately described.

The paper of Mr. John Middleton, of St. Martin's Lane, giving explanations of *Improvements in Printing Paper-hangings*, can be interesting only to the trade. The same also may be observed of an *Improvement in the Painter's and Glazier's Machine*, the subject of the next article, by Mr. Joseph Davis, Crescent, Kingsland Road.

COLONIES and TRADE.

It is with pleasure that we find in this department a continuation of the valuable communications of the ingenious Dr. Roxburgh, on the vegetable treasures of the East; though we are at the same time concerned to be informed that ill health had for a period interrupted his researches, and obliged him to have recourse to the renovating climate of his native country. This gentleman here prosecutes his *Observations on the Culture, Properties, and comparative Strength of Hemp, and other vegetable Fibres, the growth of the East Indies*; being the sequel of a former paper given to the public in Vol. xxii. p. 396. of the Society's Transactions. Tables exhibit at one view the names of 28 plants which afford a fibrous substance, capable of being employed as hemp, with a comparative statement of the various materials, ascertained by experiments. Of all these plants, Dr. R. particularly recommends the cultivation of a Palm, commonly called *Ejoo* in the East Indies; and, to enforce his advice, he sends specimens of its vegetable fibres to the museum

museum of the East India Company in Leadenhall Street, as well as to that of the Society for Arts: remarking that

'The cultivation of this beautiful, stately, and very useful palm may, I think, with the prospect of great advantage, be encouraged in the West Indies. For, besides the above mentioned fibres, which are in high estimation for thick cordage and cables in India, this palm furnishes sugar, and abounds, as before mentioned, probably more than any other, in wine, which, in its recent state, is a pleasant and wholesome beverage, and is also converted by the Malays into ardent spirits; and when the tree arrives at maturity, the pith of it is one of the varieties of sago-meal used by these people in their diet.'

Dr. R. has also drawn up a table of *the Growth of Trees in the Botanic Garden at Calcutta*, and has presented the Society with a vegetable substance, which is perhaps very little if at all known in Europe:

'I have the pleasure also of sending you a specimen of a most curious light, vegetable substance, the spreading stems of *Aeschynomene Aspera*, a water plant, called by the Hindoos and Bengalese *Solah*, and *Pool Solah*. It is employed by them for a variety of purposes, such as floats for fishing nets, artificial flowers, &c. Might it not be advantageously employed instead of cork, in making jackets to swim with, and in life-boats, &c? At all events, the bare circumstance of making known the existence of such a plant, and the place in which it flourishes, will, I am persuaded, be acceptable information to the Society.'

The last three papers in this volume respect *the Culture of Hemp in Canada*. One is from Mr. Philemon Wright, county of York, Lower Canada; another is from Messrs. Arnold and Cornwall, of the River Thames; and the third from Mr. George Ward, of the township of Camden, both in Upper Canada. By the accounts here transmitted, it appears that the cultivation of Hemp succeeds in this province.

As usual, the concluding pages are occupied with Lists of Presents and Models, &c. and with an Index.

After having thus detailed the contents of this volume, it is scarcely necessary to add that, though it manifests the exertions of genius directed to useful purposes, it includes no article of prominent merit; nothing which will reflect peculiar credit on the Country, nor on the Society, in the estimation either of the domestic or the foreign philosopher.

Moy.

ART. IV. *Translations, chiefly from the Greek Anthology*, with Tales and Miscellaneous Poems. Crown 8vo. 7s. Boards. R. Phillips. 1806.

THOUGH no observation is more common than that, in spite of the accidental varieties of climate, laws, and customs, man is always essentially the same, it is remarkable that particular illustrations of this abstract principle are very apt to strike us at first as new facts, and unexpected discoveries. In love, in war, in the ecstasy of triumph and the dejection of despair, in the voluntary indulgence of melancholy and the spirit-stirring tumult of convivial pleasures, we admit at once that in all men the same passions must be roused, the same feelings called into action, and the same images presented. Yet no sooner do we meet with the natural consequence of all this in the adoption of the same trains of thinking and modes of expression by the authors of different æras, than we are lost in wonder at the extraordinary coincidence; and it is well if we abstain from preferring charges of servile imitation, and literary theft, even against those who never could have seen the imagined original, nor ever have become possessed of the property supposed to have been secreted *.

We cannot but recognize, however, a great charm in the display of what have received the technical appellation of *parallel passages*. A sensation that is frequently described by various writers must be both natural and interesting; and while the occurrence of similiar descriptions in the various languages of the world must teach us sympathy with the best affections of our nature, and make us practically feel that all mankind are brothers, the *literæ humaniores* perform their proper and their noblest office. Meanwhile, in the comparison of different authors of the highest genius, and of the most perfect powers of graceful expression, employed on the same thought, and in the observation of those shades of difference in sentiment or illustration which may be produced by local and accidental varieties, the taste and critical acumen of the scholar may find perhaps their most useful, certainly their most delightful, exercise.

Many of the epigrams contained in the Greek Anthology possess great merit as compositions: but, in our judgment, the principal value of the collection is derived from the extensive *parallelism* to which it has given rise. A great part of the minor poems of modern Europe is borrowed from this source; and in many others an accidental or natural resemblance may be traced.

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* See Dr. Farmer's Essay on the Learning of Shakspeare, and Bishop Hurd on the Marks of Literary Imitation.

The present volume is introduced by a preface of considerable length, which conveys much interesting biographical and literary information respecting all the editors of these poems, and the points of difference between the several collections. The author begins by asserting the general character of the miscellaneous assemblage of poems known by the name of the Anthology; and he remarks that the word epigram, in its orginal acceptation, simply denoted an inscription, whether framed in honour of the Gods, or with a view to perpetuate the memory of some illustrious human atchievement. By an easy transition, the term was afterward applied to any short poem descriptive of a single fact, or sentiment; and it is in this comprehensive sense that we are now to understand the word, since the Greek writers were unacquainted with the narrow limits assigned to the epigram by Martial and Ausonius. We cannot help thinking that the expectations raised by this particular word, and the necessary disappointment of them, have drawn the charge of insipidity on these Greek productions. Let them be called, in succession, Songs, Sonnets, Madrigals, Dirges, Rebusses, almost any thing but Epigrams; for under our usual definition of that word, it must be acknowleged that they can seldom be ranked. That they occasionally, however, answer to our ideas of this species of composition, several proofs might be adduced: we shall here cite only one, the well known inscription on the statue of Niobe by Praxiteles:

Ἐκ ζωῆς με θεοὶ τεῦξαν λίθον, ἐκ δὲ λίθοιο
Ζωὴν Πραξιτέλης ἔμπαλιν ἐργάσατο.

'From the histories, (says the translator,) orations, and nobler poems, which have come down to us, we know how to appreciate the bold and masterly characters, who in long succession were the pilots of Greece, and whose steady guidance directed her with safety and glory through tempests which other states were unable to withstand. From documents so ample we become acquainted with her greatest heroes and statesmen. For private events and domestic occurrences we must look to the fugitive pieces, which, like planks of a mighty wreck, help to convey to us some idea of the majesty of the vessel which has gone to pieces. In these minor relics many events are recorded beneath the dignity of history to commemorate, and which introduce us to the private characters, customs, and events of the age. We follow obscure individuals into their retirements; we are made companions of their festivities, are present at their tables, games, births, nuptials, and funerals.'

Meleager, the Syrian, who flourished about 96 years before the christian æra, was the first who, under the title of "*Wreath*," formed a collection of the most interesting of

these Epigrams. Philip of Thessalonica continued this work after an interval of 150 years; and in the 6th century, Agathias, the Historian, strung together some of those less fragrant flowers, which in these days of her degeneracy Greece sparingly produced. From the Wreaths of Meleager and Philip, Constantinus Cephalus, in the tenth century, formed a compilation, which he denominated the *Anthology;* but, in compliance with the prevailing corruption of taste, he borrowed largely from Agathias, and comparatively neglected the older and more valuable collections of his predecessors. In the 14th century, Maximus Planudes, a monk of Constantinople, new-modelled the Anthology: but, while it is difficult to conceive the *object* of this undertaking, the *result* was a defective and mutilated abridgement, in which the Epigrams were arranged according to a plan equally confused and absurd. This tasteless work was the only representative of the Anthology until the commencement of the 17th century; when Claude de Saumaise, or Salmasius, discovered a copy of the original compilation of Constantinus Cephalus, in the Palatine Library at Heidelberg; and he was indefatigable in collating this MS. with the Anthology of Planudes, and in restoring the poems which had been omitted or corrupted in the latter. Various circumstances, however, prevented Salmasius from imparting to the world the benefit of his labours; and, by an astonishing supineness, his work remained unpublished during more than a century and a half. No mention is here made of Brunck, whose laborious and minute researches have enabled the public to enjoy the treasure which Salmasius had discovered and appropriated, but which seemed destined to remain buried with him; and this silence is the more extraordinary, since the editor has enriched his own preface with several facts and observations taken from that of Brunck.—He proceeds to mention those channels which, besides the Anthology, have furnished materials for the present translations; and these are chiefly the collections of Athenæus and Stobæus. The latter, which was formed for the purpose of instructing a favourite son, is peculiarly valuable from having preserved some fragments of Menander; and the present writer takes occasion to introduce a highly interesting account of this prince of the new comedy, which cannot be read without the most lively sensations of admiration and regret.

Of the epigrams here translated from the Anthology, the number amounts to rather more than a hundred; a small proportion of that extensive work which, in the hands of Brunck, is swelled by upwards of 4000 pieces. They are

on the whole well selected; though, as might be supposed, a considerable number remain untranslated which are not inferior to many that have obtained a place in this publication. The epigram on the death of a bride, from Meleager, with which the collection opens, presents a peculiarly gloomy aspect, and is perhaps unfortunately placed: but the following picture of Spring, from the same author, is highly brilliant and joyous:

'Hush'd is the howl of wintry breezes wild;
The purple hour of youthful Spring has smiled:
A livelier verdure clothes the teeming earth;
Buds press to life, rejoicing in their birth;
The laughing meadows drink the dews of night,
And, fresh with opening roses, glad the sight:
In songs the joyous swains responsive vie;
Wild music floats, and mountain-melody.
'Adventurous seamen spread th' embosomed sail
O'er waves light-heaving to the western gale;
While village-youths their brows with ivy twine,
And hail with song the promise of the vine.
'In curious cells the bees digest their spoil,
When vernal sunshine animates their toil,
And little birds, in warblings sweet and clear,
Salute thee, Maia, loveliest of the year:
Thee, on their deeps, the tuneful halcyons hail,
In streams the swan, in woods the nightingale.
'If earth rejoices, with new verdure gay,
And shepherds pipe, and flocks exulting play,
And sailors roam, and Bacchus leads his throng,
And bees to toil, and birds awake to song,
Shall the glad bard be mute in tuneful Spring,
And, warm with love and joy, forget to sing?'

We much wish that the history of Meleager, who first wove the garland, could be accurately ascertained; and that any records enabled us to ascribe with confidence to any one of the numerous persons who appear to have borne the name, the five poems here given to the English reader. We agree, however, with the editor in thinking that one strain of taste and feeling runs through them all, and intitles us to conclude that the same author produced them. D.

The public has already been made acquainted with the celebrated Scolium of Callistratus on the Tyrannicide of Harmodius and Aristogiton, through the medium of Mr. Cumberland's Observer (Vol. v. p. 168.): but the ensuing translation, we think, preserves more of the fire of the original:

'I'll wreath my sword in myrtle bough,
The sword that laid the tyrant low,

When patriots burning to be free
To Athens gave equality *.

'Harmodius, hail! tho' reft of breath,
Thou ne'er shalt feel the stroke of death;
The heroes' happy isles shall be
The bright abode allotted thee.

'I'll wreathe the sword in myrtle bough
The sword that laid Hipparchus low,
When at Minerva's adverse fane
He knelt, and never rose again.

'While Freedom's name is understood,
You shall delight the wise and good,
You dared to set your country free,
And gave her laws equality.'

Another version of the same poem is given, but it is not equal to the above.

The Doric muse of Bion supplies this collection with four Idylls; which do not properly belong to the Anthology, though Brunck has inserted them with the remains of several of the minor poets in his *Analecta*, on a presumption that they were included in the original Wreath of Meleager. We select one, which conveys some portion of the delicacy of the original:

'HYMN TO THE EVENING STAR.

'Mild Star of Eve, whose tranquil beams
Are grateful to the Queen of Love;
Fair planet, whose effulgence gleams
More bright than all the host above,
And only to the Moon's clear light
Yields the first honours of the night!

'All hail, thou soft, thou holy star,
Thou glory of the midnight sky!
And when my steps are wandering far,
Leading the shepherd-minstrelsy,
Then, if the Moon deny her ray,
Oh guide me, Hesper, on my way!

'No savage robber of the dark,
No foul assassin claims thy aid,
To guide his dagger to its mark,
Or light him on his plundering trade;
My gentler errand is to prove
The transports of requited love.'

The ease and harmony of expression, by which Moschus's beautiful Idyll is distinguished, are here well transfused:

* ἰσονόμης, *equal laws.* *Rev.*

'O'er

'O'er the smooth main when scarce a zephyr blows
To break the dark-blue ocean's deep repose,
I seek the calmness of the breathing shore,
Delighted with the fields and woods no more.
But when, white foaming, heave the deeps on high,
Swells the black storm, and mingles sea with sky,
Trembling, I fly the wild tempestuous strand,
And seek the close recesses of the land.
Sweet are the sounds that murmur thro' the wood
While roaring storms upheave the dang'rous flood;
Then, if the winds more fiercely howl, they rouse
But sweeter music in the pine's tall boughs.
Hard is the life the weary fisher finds
Who trusts his floating mansion to the winds,
Whose daily food the fickle sea maintains,
Unchanging labour, and uncertain gains
Be mine soft sleep, beneath the spreading shade
Of some broad leafy plain inglorious laid,
Lull'd by a fountain's fall, that, murmuring near,
Soothes, not alarms, the toil-worn labourer's ear.'

The editor's translation of a distich against intemperance, by Hedylus, is exact, and the play on the epithet Δυσιμελὴς is well preserved:

'While on soft beds your pillow'd limbs recline,
Dissolved by Bacchus and the Queen of Love,
Remember, Gout's a daughter of that line,
And she'll dissolve them soon, my friend, by Jove!'

This version, however, is not so condensed as the original; and the swearing *by Jove* occurs not in Hedylus, but is evidently introduced for the rhyme.

Antipater of Sidon furnishes Brunck with a hundred and eleven Epigrams, of which only eight are here rendered into our language. The two following possess exquisite sweetness in the original, to which it is scarcely possible to do justice in translation: but our readers will perceive that the attempt has not altogether failed. We quote from Brunck, and subjoin the translations:

Παυροέπης Ἡριννα, καὶ ἁ πολύμυθος ἀοιδᾶς·
ἀλλ' ἴλαχεν Μώσας τᾶτο τὸ βαιὸν ἔπος·
τοιγάρτοι μνήμης οὐκ ἤμερσεν, οὐδὲ μελαίνης
Νυκτὸς ὑπὸ σκιερῇ κωλύεται πτέρυγι·
αἱ δ' ἀναρίθμητοι νεαρῶν σωρηδὸν ἀοιδῶν
μυριάδες λήθᾳ, ξεῖνε, μαραινόμεθα.
λωΐτερος κύκνος μικρὸς θρόος, ἢ κολοιῶν
κρωγμὸς ἐν εἰαριναῖς κιδνάμενος νεφέλαις.

'Few were thy notes, Erinne, short thy lay;
But thy short lay the Muse herself has given;
Thus never shall thy memory decay,
Nor night obscure thy fame, which lives in heaven:

'While we, th' unnumber'd bards of after-times,
Sink in the melancholy grave unseen,
Un-honoured reach Avernus' fabled climes
And leave no record that we once have been.

'Sweet are the graceful Swan's melodious lays,
Tho' but an instant heard, and then they die;
But the long chattering of discordant Jays
The winds of April scatter thro' the sky.'

Our classical readers will recollect a passage similar to the last stanza, in Lucretius, Lib. 4. v. 182:

"*Parvus ut est cycni melior canor, ille gruum quam*
Clamor, in æthereis disparsus nubibus Austri."

In the original, the resemblance or rather the identity of the image is still more striking.—This Antipater preceded Lucretius by almost a century.—Again:

Θάλλοι τετρακόμβος Ἀνακρέοντ', ἀμφὶ σὲ νισσὰς,
ἁβρά τε λειμώνων πορφυρέων πέταλα·
πηγαὶ δ' ἀργινόεντος ἀναβλύοιντο γάλακτος,
εὐῶδες δ' ἀπὸ γῆς ὕδωρ χέοιτο μέθυ,
ὄφρα κέ τοι σωθεὶς τε καὶ οὐκ ἐν τέρψιν ἄρηται,
εἰ δή τις φθιμένοις χρίμπτεται εὐφροσύνα,
ὧ τὸ φίλον τερξάς, φίλε βάρβιτον, ὧ σὺν ἀοιδᾷ
πάντα διαπλώσας καὶ σὺν ἔρωτι βίον.

'Grow, clustering Ivy, where Anacreon lies;
There may soft buds from purple meadows rise.
Gush, milky springs, the poet's turf to lave,
And, fragrant wine, flow joyous from his grave
Thus charm'd, his bones shall press their narrow bed,
If aught of pleasure ever reach the dead.
In these delights he sooth'd his age above,
His life devoting to the lyre and love.'

'*Imitated.*

'This rudely sculptur'd porter-pot
Denotes where sleeps a female sot;
Who pass'd her life, good easy soul,
In sweetly chirping o'er her bowl.
Not for her friends or children dear
She mourns—but only for her beer.
E'en in the very grave, they say,
She thirsts for drink to wet her clay;
And, faith, she thinks it very wrong
This jug should stand unfill'd so long.'

Archias

Archias is well known by his connection with Cicero, and by the tribute of gratitude and respect which the Orator pays to his erudition and genius, while engaged in asserting his claim to the privileges of a Roman Citizen. He furnishes only this short Epigram:

'Thracians, who howl around an infant's birth
And give the funeral hour to songs and mirth,
Well in your grief and gladness are express'd
That life is labour, and that death is rest.'

The custom of suspending to the image of the patron Deity a material emblem of any remarkable deliverance, a practice still prevalent in Roman Catholic countries, forms the subject of an inscription by Leonidas of Alexandria, thus expanded by the translator from ten lines into twenty two:

'On the votive Image of a Lion.

'In the dark Winter's night, while, all around,
The furious hail-storm clatters on the ground,
While every field is deep in drifted snow,
And Boreas bids his bitterest tempests blow,
A solitary Lion, gaunt and grim,
Ravenous with cold and numb'd in every limb,
Stalks to the Goat-herd's miserable shed,
From the rude air to shield his storm-beat head.
Th' astonish'd natives of this lonely spot
With cries of stifled horror fill the cot:
No more their numerous herds demand their care,
While for themselves they pour the broken pray'r,
And call the Saviour Jove as fix'd they stand
Together press'd, a trembling shuddering band.
Meanwhile the lordly savage, safe and warm,
Stays through the pelting of the wintry storm,
Then calmly quits the whole affrighted horde,
And leaves their meal untouch'd upon the board.
In grateful memory of so rare a fate,
The swains to Jove this offering consecrate,
And still suspended from the oak-tree shew
This faithful image of their generous foe.'

We insert the two subsequent little pieces from Lucilius, on account of their epigrammatic point, and the exactness with which they are rendered:

'On the Death of a good Physician.

'When Magnus sought the realms of night,
Grim Pluto trembled for his right;
That fellow comes, he said 'tis plain,
To call my ghosts to life again.'

'Not

'Not Deucalion's deluge nor Phaëton's roast
Ever sent such a cart-load to Phlegethon's coast,
As our Laureat with Odes and with Elegies kills,
And our Doctor destroys with infallible pills;
Then well these four plagues with each other may vie,
Deucalion and Phaëton, B——m and P——.'

The following is also taken from the same author:

'On a long Nose.

'Heavens! what a Nose! Forbear to look,
Whene'er you drink, in fount or brook;
For, as the fair Narcissus died
When hanging o'er a fountain's side,
You too the limpid water quaffing,
May die, my worthy sir, with laughing.'

The original says, "hating thyself unto Death" (*μισῶν σαυτὸν ἕως θανάτε*). Which of these antitheses involves the greater degree of improbability is a question not decided by La Rochefoucault: but, as the sentiment was already sufficiently absurd, few, we believe, will object to the more ludicrous extravagance of the imitation.

Copious notes are added, in which these poems are explained and illustrated with equal judgment and taste.

After the favourable survey which we have just taken of these performances, we are not disposed to dispute the right of the translator to the motto from Callimachus, which he has assumed, *Ημισύ μευ ψυχῆς ἔτι τὸ πνέον*, which may be rendered 'Half my Soul yet breathes:' but we think that, in one particular, this identity of Spirit has been wantonly destroyed. Embarrased by the uncouth and foreign sound of Zenophile, Heliodora, Ereutho, &c. the translator has substituted the modern appellations of Eliza, Janet, and Rosalind: but this flagrant violation of costume might have been easily avoided by the simple method of adopting other Greek names, more familiar and harmonious to the English ear.

The second part of this Volume is principally devoted to original productions, the first and most considerable of which is intitled *Paris and Oenone*. The reader must not, however, be deceived by the title into an expectation of any of the prettinesses of Ovid, since this poem belongs rather to the elegiac class. The versification is harmonious; the scenery is pleasingly chosen and described; and the interview between the deserted nymph and her half repentant lover, with the prophetic web, announcing the immediate destruction of Troy, which he finds her engaged in weaving, are well imagined incidents: but the speech of Paris presents rather an

eloquent

eloquent description than a lively expression of the horror and despair which the fatal discovery was calculated to inspire. It cannot, therefore, be expected to excite any strong emotion in the breast of the reader.

'*The Abbot of Del*' is a well written Romance, though the phraseology is occasionally too modern.—'*The Wraith*,' a Scottish term implying the spectral appearance of a person about to die, is an interesting story, founded on this popular superstition.—The Verses "*to my Friends during illness*' are little more than a Cento from antient poets, but they afford a striking example of the beautiful effect which may result from such allusions. Catullus's fine and natural reflection, "*Soles occidere et redire possunt*," &c. frequently as it has been expressed, has not often been clothed in sweeter verses than the following:

'The sun scarce daring to appear
Again in youthful prime shall flame;
Another and another year
Shall view his glorious orb the same;

'But ah from me, by sickness worn,
And shuddering at the tomb's embrace!
Each year some darling joy has torn,
And left a sorrow in its place.

'For restless youth with rapid wing
Far far away unpitying speeds,
To wint'ry age no second spring,
No second bud or bloom succeeds.

'Youth flies to warm the rising race,
With them remains—how soon to leave!
To others yet she lends a grace
Again to promise and deceive.

'Friends of my soul—how soon retreat,
Whatever once our hearts combin'd!
The quip, the crank that only meet
A meaning in the kindred mind.

'A younger race succeed to bliss,
And bow their heads at pleasure's shrine;
From partial beauty claim the kiss
That once was yours, and once was mine.'

The Lines *to Mary* are tender and poetical; and in one or two instances we may fairly praise this writer for surmounting the difficult task of imitating Horace's odes with spirit and delicacy. D.

Ja. Man.ᵍ jun.r
& Denm. } Adv.

ART. V. *Popular Evidences of Natural Religion and Christianity.* By the Rev. Thomas Watson. 8vo. pp. 477. 10s. 6d. Boards. Longman and Co.

BETWEEN Faith and Infidelity, a middle station occurs, to which a much greater number of persons belong than superficial thinkers are apt to imagine. The prayer of the man in the Gospel, (Mark 9. 24.) "Lord I believe, help thou mine unbelief!" is expressive of a state of mind which is prevalent at times even among professing Christians. Doubts and difficulties, in various shapes, present themselves to the most serious and pious, and occasionally infect with a degree of suspicion the sweetness of religious affiance: but such men are not to be classed with genuine infidels, nor even considered as allied to the fraternity. So far from being disposed to part with their faith, they are concerned at having it weakened or undermined, and will gratefully receive the assistance of those who labour to establish them in it. While they are sensible of their situation, they are not conscious of blame in this respect, so that it is in vain to attempt their relief by the severity of censure, or the dogmatism of anathema; and by one method only are they to be influenced and cured, namely, by the process of fair examination and dispassionate argument. It is solely by these means that their Unbelief can be *helped.*

To individuals of this complexion of mind, and to all young persons who are sceptically disposed, we warmly recommend the performance before us; which displays much ingenuity and sound reasoning, and is at once familiarly, agreeably, and forcibly written. Mr. Watson, in our judgment, takes the proper ground in stating the evidences of Natural and Revealed Religion; confesses the difficulty of the undertaking; and, instead of attempting that complete demonstration of which the subject does not admit, he satisfies himself with proving that the great preponderance of testimony is in favour of religion, or that the believer has a much firmer and more tenable station than can possibly be attained by the infidel. This limited demonstration is perhaps of greater value than all those writings, in which more is undertaken than can be accomplished; and from which the rational part of mankind turn away with disgust, having their faith diminished rather than increased.—If Mr. W.'s Popular Evidences should not succeed in convincing declared Atheists and Deists, they cannot fail to be of considerable use in helping the professed but doubting christian, to look to the God of nature and of grace with invigorated confidence and pleasure.

The

The author needs not apoligize for appearing after Derham and Paley, for his mode of conducting the argument is in some respects different from both, is equally ingenious, and is at the same time, more adapted to the comprehension and gratification of the general reader. Instead of childishly and indiscreetly declaiming against philosophy as a terrific monster, which if uncontrouled would subvert both the throne and the altar, he judiciously seizes on the philosophic habit and taste of the present age, and endeavours to direct them to the purposes of religion and virtue. So far from attempting to set Philosophy and Religion at variance, Mr. W.'s first effort is to identify them, or to prove that Religion may not improperly be called Philosophy. In the first sentence, we perceive that correctness of thought, and perfect satisfaction of mind, respecting the result of a fair inquiry into the evidences of religious truth, which are at once honourable to himself and to the cause which he advocates: 'The freedom of religious discussion, which has, for many years, been allowed and practised in these lands, has done no real injury to religion; but on the contrary has greatly promoted the interests of this cause; and is of infinitely more service to the truth, than that dead calm which preceded the revival of learning, when all knowledge was sunk in gross ignorance, and the christian virtues buried in superstition.'

After such a sentiment, the reader will not be surprised at finding Mr. W. solicitous to employ throughout the examination no other weapons than those of reason and fair argument, wielded with temper and charity. Well does he observe that

'It has undoubtedly been of the greatest injury to religion, that many of her zealous, but injudicious friends have set her at variance with right reason, and presented her often in such a dress, that reason could neither acknowledge nor support her pretensions. Nothing has tended more to the reproach and discouragement of religion, and nothing has contributed more to the encouragement of infidelity than such opposition. It is by right reason that we must examine the pretensions and evidences of revelation: it is by right reason that we are to judge of the truth or falsehood of the doctrines and precepts of religion; and it is by right reason only, that we can distinguish between the impostor and the true messenger from heaven. And the more we decry the exercise of reason, the more suspicious do we render the religion that rejects its assistance; and the wider door do we open for the inroads of infidelity or false religion.'

The chapter 'on the claims of Religion to the character of wisdom' furnishes several remarks which ought to be impressed on the minds of all young persons. This principle is in

 fact

fact the characteristic feature of man. To discriminate him from the other inhabitants of this globe, he has been humorously defined by some as "a cooking animal," and by others as "a tool-making animal:" but perhaps the most appropriate definition of Man is that he is "*a religious creature.*" It ought to be remembered that 'in no one of the lower animals do we see any thing in any measure resembling religion. Not the faintest trace of this principle appears in any other creature of this lower world.' To man alone belongs the faculty of inferring the being and of adoring the perfections of God. 'Religion seems equally a part of man as conscience, as the sentiments of virtue, of justice and beneficence.' Being thus congenial with his nature, it calls forth the noblest powers and faculties of the soul, and is indeed the truest road to happiness. Instinct seems to have some properties in common with reason, but in this respect it has nothing analogous, standing removed at an immeasurable distance from the nobler faculty of the mind.

Great pains are here taken to establish the principles of Theism in opposition to Atheism; and in this first part of the work the author is not less amusing than instructive. Before he descends to particular details, he proves the existence and perfections of the Supreme Being from the consideration of the Universe at large. Here he remarks that

'There is every reason to believe that this solar system is connected with other systems; and that they are all parts and connected parts of one great whole. If this were not the case, were they all separate and detached bodies, roaming at large in the immensity of space; during the multitude of ages (or rather upon the principles of the atheist, during eternity,) it would be impossible to prevent such bodies from interfering and throwing the whole universe into confusion. Their stedfast preservation is the strongest evidence of the presence of an Almighty Ruler. Their connection shews the most complete unity of design: the regularity, the harmony, the order, and preservation of the whole, refer us to one Being infinitely powerful, wise, and good, who regulates and governs the whole, and whose understanding is infinite.'

The chapters which follow contain distinct demonstrations of the existence of a Deity, from the sun, moon, and stars; from the seasons; from the wonders of the deep; from the nature, excellencies, and imperfections of man; and from the providence which is displayed in the formation of beasts, birds, and insects. Under the head of human imperfections, Mr. W. adduces at length the objections which have been urged by Pliny the Elder, by Buffon, and others, against the existence of Divine Providence, drawn from the helpless condition

dition of man in the state of infancy; and he replies to them with great neatness and force:

'Buffon, following his master (Pliny), says, "an infant is more helpless than the young of any other animals. Its uncertain life vibrates every moment on the borders of death. It can neither move nor support its body. It has hardly force enough to exist, and to announce by groans the pains which it suffers; as if nature intended to apprize the little innocent, that it is born to misery; and that it is to be ranked among human creatures, only to partake of their infirmities and afflictions."

'In this hopeful state do these philosophers abandon man. For men, that are ingenious at finding out reasons and causes, is it possible to suggest no reason for this humiliating situation? and can they find no alleviation for this distress? Had Providence really left infants in the situation, that our philosophers leave them; of all creatures they would be the most miserable. But there is no creature so well provided for, and none that experiences so much tender care as the new-born child. There is a mother provided for it, and that mother endowed with every feeling, to meet and support all its weaknesses, and all its distress. She watches, she acts, she devotes her whole thoughts and cares to her offspring: she seems to live only for her child. And, perhaps, you can conceive no pleasure so delicate, and none so completely gratifying, as a mother enjoys in suckling, in dressing, in feeding, and in protecting her babe. And during this state, those tender ties are formed of affection, of love, and friendship, which no time, nor distance can subdue. The young of the brute creation are in a state of short dependance: the tie between the young and the parent is soon dissolved; and, in a short time, the very remembrance of the connection becomes totally lost. But the affections of mankind are to be more durable, to last through time, and through eternity.

'But this affection, which is formed during infancy, answers even a much higher, and a more important end. It is the foundation of a moral and religious education. This affection actuates the parent to train up his children, in their tender years; to watch over their minds, to instil unto them good principles, and thus to form them as useful members, and ornaments to society.

'Were mankind brought into the world in a situation as independant as other creatures, we should, in that case, have none of those tender ties, that unite so closely the human heart; those ties that branch out in different di ections, and become the bonds that unite together the whole family of the earth.'

The barrenness of mules among animals, and the due proportion which is constantly kept up between male and female throughout the human race, are adduced as marks of Supreme Intelligence. We must pass over a great part of the Physico-theological reasoning: but the chapter which concludes the first part of this valuable treatise, 'on the Superiority of Man,' demands from us some particular notice. His

noble powers and faculties are here strikingly displayed, and fairly contrasted with the subordinate and limited powers of other animals. We are called to reflect how superior we are to the brutes, by the variety and extent of our scientific improvements; by the moral principle that is implanted in our nature; by the apprehension of death, joined to the hope of a future existence; and, as we have already noticed, by our capacity for religious contemplation and religious exercise:

'Here, (says this sensible writer,) we see the wonderful pre-eminence of man. He is not only capable of rising to the knowledge of his Creator, but he is naturally led to adore him, and to put his trust and confidence in God

'The vast spread of idolatry and superstition seems to be inconsistent with these principles; and men worshipping stocks and stones, and various animals, that could not be of any service to him. But this is the religious principle still, but taking a wrong direction. The first departure from true religion took its rise from wrong conceptions of the Deity. Some fancied that it was inconsistent with his greatness, to regard the things of men: others, labouring under the sense of their own unworthiness, approached him through some mediator. Some, from a principle of fear, have worshipped divers animals, regarding them as instruments of punishment; others, from a principle of love, believing them to be agents of the Divine goodness. To these different sources we may trace the origin of idolatry; whilst some have worshipped the different perfections of the Supreme Being, and perhaps under different names. All these departures from the truth are still reconcileable with the principle, that man is a religious creature. It is only shewing us this principle sometimes mis-directed and ill applied.

'In supporting the religious character, man best consults his own real interest and happiness. In this way does he best support the interests and happiness of society. This line of life is the best preparation for every change and for every condition. Religion gives lustre to prosperity, and is the only support under adversity. Man, without religion, stands in an unnatural situation: he stands without dignity, and without a destination and hope, suited to the greatness of his talents. Upon this supposition, it would not be easy to reconcile his situation, his affections and desires, with the wisdom and goodness of his Creator. But granting that he is intended for another and a more perfect world, we can account for the shortness and uncertainty of his life; we can account for his miseries: we can assign a most plausible reason, why he never attains here to the full perfection of his nature; and why he is possessed of faculties and hopes that can never be gratified in this imperfect world. But without religion all is mystery and darkness.'

Having laid this sure foundation of natural religion, and deduced the reasonableness of devotion and of the most comfortable article of our faith, Mr. Watson conducts us in the second part to a consideration of the Evidences of Christianity.

Christianity. As in the preceding, so in the present discussion, he meets objections with the greatest fairness, and candidly owns the difficulty of forming an unexceptionable body of evidence; while, however, he makes this concession he does not in the least weaken the ground of our faith, but explains to us the nature of that proof of which the subject admits, and which, if duly examined, must make a powerful impression on all sensible and ingenuous minds. Facts are produced which cannot be explained without allowing the divine origin of our holy religion; and it is shewn that the evidences, on which its truth rests, are such as are best capable of being transmitted to posterity and diffused through the world.

'Grant that a divine messenger and instructor was to come from heaven, and to make his appearance on this earth at any particular place and time; what evidence can we desire for his appearance, so constituted, that it may descend to posterity, and extend to the remotest parts of this earth, with conviction and force? What can be added so as to make it more acceptable, and more convincing, and more durable, than what we already have for the Christian faith? Infidelity may hastily suppose this practicable; but when it attempts to digest this plan, it will be found a task of no small difficulty. I wish that men would seriously consider these things before they start unfounded objections to the evidence of the gospel.

'We seem to be reduced then to this dilemma, either to say, that no divine teacher could be sent, or that the evidences of Christianity are full as perfect and complete, as any other evidence that could be given consistent with the freedom of the will, and our situation and connection with this life. If there be difficulties, they are such as must affect any other evidence, or any other system adapted to man in this world. We find difficulties in the works of creation and providence; and so must we in the most perfect revelation from heaven. Difficulties arise from our situation, from the imperfection of our faculties, from our connections, from our prejudices, and from our passions and evil hearts.'

The internal and external evidences of the Gospel are concisely exhibited; the state of the world at and before the coming of Christ is reviewed; and we are particularly invited to reflect on the severe trials with which the Christian Religion had to encounter at its first appearance. Considerable stress is not improperly laid on the marks of an universal religion which Christianity bears; it being adapted to all ages, nations, ranks, and characters, and exactly suited to the nature of man. Mr. W. next adverts to the station which our Lord assumed, as peculiarly favourable to promote inquiry and to exclude worldly views; expatiates on the nature of his teaching; and dwells at some length on the novelty and perfection of his method in teaching by example.

'True virtue was only an imaginary being, before we viewed the perfect example of Jesus Christ.

'It was said by some one of the ancient philosophers, that if ever virtue was to descend from heaven and live among men, she would display such engaging charms, that all men must love and follow her. Virtue did appear, and in a form more complete, than even imagination had conceived, in the character of Jesus Christ. We see him holy, harmless, undefiled, and separated from sinners; we see him, in whom *no guile was found in his mouth*; *who, when he was reviled, reviled not again*; *when he suffered, he threatened not*. We see his whole life spent in the most active goodness: we see in him the *brightness of the Father's glory, and the express image of his person, full of grace and full of truth* And though this picture must have been of the utmost advantage to the world, yet it has not produced all the glorious effects for which it is calculated. Human nature is, and ever will be, whilst in this world, encompassed with innumerable weaknesses and imperfections; that, however much men may admire and love this image, yet they cannot perfectly imitate this divine original.

'But, after this acknowledgement of its insufficiency, we must still allow, that of all methods of instruction, this must be the most perfect and complete. We see in it an excellence and a wisdom, that man alone could not have devised; that imperfect man durst not have presumed to recommend. This is one of the many advantages that the Christian religion possesses over all other methods of instruction: and we dare challenge all other religions to produce any thing equal or any thing similiar to this.'

To the evidence which results from the character of Christ, and from the tendency of all his precepts and doctrines, are added that which results from the Prophecies delivered by our Lord; particularly as they respect his own death, the existence of a Church of which he was to be the head, and the subsequent state of the Jews: together with the proofs which arise from the characters of the disciples of Christ and the writers of the Gospel. Among collateral evidences, are reckoned the early translation of the New Testament into different languages, the severe scrutiny which it underwent, its effect in civilizing the world, and the general conclusion which flows from uniting detached facts and histories; more especially from the institution of the Lord's Supper, which incontestably displays our Saviour's insight into futurity, combined with the interest which he took in the future welfare of his church.

In short, Mr. Watson has in this treatise so collected and displayed the various evidences in favour of religion, that it is impossible to weigh them without feeling the dignity of man and the importance as well as the truth of Christianity. We are sorry that by accident we have been prevented from rendering earlier

earlier justice to the merits of this deserving writer; whose work contains *multum in parvo*, is singularly calculated to answer the object which it has in view, and, as a popular and attractive antidote to Infidelity, may be recommended to the various book-societies scattered throughout the empire. Mo.y.

ART. VI. *The Nature of Things:* a Didactic Poem. Translated from the Latin of Titus Lucretius Carus, accompanied with the original Text, and illustrated with Notes Philological and Explanatory. By John Mason Good. 4to. 2 Vols. 4l. 4s. Boards. Longman and Co.

FROM the first period of its production, the didactic poem "*On the Nature of Things*," by Lucretius, has obtained very general attention and applause; and however various may have been the public sentiment respecting the philosophy of this eloquent disciple of Epicurus, only one feeling of admiration has prevailed, wherever the classic muse has been known and cherished, on the subject of his admirable poetry. With the first orator and the first poet whom Rome, in her proudest day of genius and of taste, could boast of having produced, Lucretius was a theme of praise and a model of imitation. If his fame in succeeding ages experienced diminution, the circumstance must be ascribed to the unpopularity of his philosophy; which was branded, and surely not without cause, as impious and atheistic. During the centuries which immediately succeeded the establishment of Christianity, when the human mind was narrowed and exasperated by the subtleties of theological controversy, much favour or even justice could not be expected by the Epicurean poet; and in these unhappy times, all the powers of the muse were insufficient to preserve him from neglect.

On the revival of learning, after a long and melancholy suspension of its animation, Lucretius became again an object of regard: his laurels were once more seen in their pristine beauty; and while his poetry found admirers, even his philosophy, at this peculiar season of intellectual agitation and ferment, was able to conciliate advocates, and to make proselytes. A long time elapsed, however, before he could obtain a translator to lead him from the school of the learned to the assembly of the people, and to unveil his beauties to the general eye. In this instance of favour to him, France seems to have taken the precedency of her neighbours: for we know not of any earlier translation of his work than that of Marolles, about the middle of the 17th century. At nearly the same

period, a version of this poem was attempted by our countryman Evelyn: but, having completed only a sixth part of his task, he abandoned it as too weighty for his powers; and he resigned to Creech the merit of first placing an entire translation of the poem in the hand of the English reader. As a scholar and a poet, Creech was eminently qualified for the undertaking in which he engaged, and yet his success cannot be pronounced to be great. His production betrays every where the inaccuracies of a writer who acquiesces in the first suggestions of his mind, and who is more desirous of finishing, than ambitious of finishing well. His pages are at once redundant and defective; and occasionally they discover the conceits of a vitiated taste, in the most direct opposition to the simple character and the majestic genius of the Roman original. On some of the more poetic passages of this author, the great Dryden bestowed the vigour and the harmony of his muse; and his translations in this instance, which are executed with his accustomed superiority of power, leave us only to regret that they are not extended to every part of our illustrious and philosophic bard. With Creech, however, remained the honour of being the only complete English translator of Lucretius, till the publication of the work which is now under our review.

To what cause it is to be ascribed, that Lucretius has found so few among our countrymen to translate him, unless it be to the supposed difficulty of the undertaking, we cannot conjecture: for the result of Creech's enterprize was not such as ought to have discouraged any future adventurer, or to have satisfied the wishes of a community whose taste for poetry had been brought even to fastidious sensibility. We were surprised, therefore, not to hear of some new translation of Lucretius; and when Mr. Good's version was announced to the world, we were disposed to hail it as likely to gratify at once the curiosity and the judgment of the English reader. We opened it, indeed, with strong pre-prepossessions in its favour; and we soon discovered that Mr. G. was a writer intitled, on many accounts, to our respect, and possessing in a high degree many of the requisites for an able discharge of the labour in which he had engaged. It is evident that he is a man of various reading, acquainted with numerous languages, capable of expressing himself well in prose and in verse, and enthusiastically fond of his author; —and yet we are compelled, though with much reluctance, to declare our opinion that he has not succeeded in his attempt, and that an adequate translation of Lucretius is still to be numbered among the wants of the poetic library of our country. Before we proceed, however, to state our reasons

for

for this decision, it will be proper for us to pay some attention to the prose part of these volumes, which constitutes the greater, and perhaps also the more valuable portion of their bulk.

On Mr. Good's preface, which merely notices the preceding translations of his author, and explains his own plan in the present publication, we have nothing of consequence to observe; unless it be that we cannot approve his deliberate preference of blank verse to rhyme, for the execution of his purposes. Though we think that rhyme on the whole is better adapted to the English ear, and to the genius of the English language, yet are we far from wishing to issue a general edict of proscription against blank verse. English blank verse is, as we well know, susceptible of very high beauty, and capable of the most powerful dominion over the ear: but we feel that with Mr. Good it is of a lower order; and we conceive that rhyme would have compelled him to greater precision of language, and have restrained him from many of those aukwardnesses and affectations of phraseology in which he has been pleased to indulge. This subject, however, belongs to a subsequent part of our article, and shall be considered in its place.

In the 'Life of Lucretius,' which succeeds the preface, we find much to censure, and very little to praise. Mr. G. expresses his disapprobation of the meagre lives of his author, those 'dry catalogues of dates and names,' which have hitherto been offered to the world; and he professes to gratify us with a fuller and more specific history of the illustrious Roman whom he translates: but alas! the Lucretius drawn by Mr. Good is not of larger size, nor more distinctly *made out*, than the Lucretius with whom our eyes have been formerly conversant. Of the numerous pages, (and be it remembered that they are not fewer than eighty-two,) which are avowedly allotted to this particular object, the real biography of Lucretius occupies only a very small portion: while the far greater number of them are assigned to frivolous conjecture, to extraneous or irrelative matter, and to idle disquisition.

From the birth of Lucretius, the date of which is settled according to the Chronicle of Eusebius, our attention is dragged upwards to visit some of the Lucretii of earlier days; and here we find the story, not eminently well told, of the celebrated Lucretia, whose person was violated, as Mr. G. informs us, by *Tarquin the Sixth*. As we knew that only two kings of the name of Tarquinius had possessed the sovereignty of Rome, we were at first rather surprised to hear of this *Tarquin the Sixth*: but we soon discovered that he was our

old acquaintance *Sextus Tarquinius*, of whose name Mr. G. had thought it right to indulge us with a literal translation.

When the Lucretii are removed from the stage, we are amused with an account of the libraries and museums of which Greece was plundered by the Romans; of the love of literature which resulted to Rome, from her intercourse with the polished people whom she had subjugated; and of the resort of the young Roman nobility to Athens as to the prime residence of learning and philosophy. At Athens, after a long interval, during which he is withdrawn from our attention, we at last find our young poet stationed; and here we are entertained with a relation of his studies and his friends, supplied in a great degree by the imagination of Mr. Good. From Athens, Lucretius is brought by his biographer to the neighbourhood of Rome. He then marries a lady of the name of Lucilia: accompanies his friend and patron, Memmius, to Bithynia; and, not long afterward falling into a fever, (the consequence, as Mr. G. asserts, of his agitated mind on his friend's condemnation and banishment,) he destroys himself in a paroxysm of his disorder, when he was about forty-four years of age.

This narrative, which contains the whole, or perhaps more than the whole, of what is certainly known respecting the personal history of Lucretius, might, as we should suppose, be included in a very small compass: but, with the intervention of much cumbrous, foreign, and indigested matter, it is spred by Mr. G. over an immeasurable surface of paper, and requires the patience of a Reviewer to follow and to collect its widely scattered parts.

Of the chaotic mass which overwhelms this biography, the greater portion consists of an unnecessary attempt to vindicate the morals, and an unavailing endeavour to establish the theism of Epicurus. The morals of this philosopher are allowed by every scholar to have been good, and it is unquestionably superfluous to labour their defence: but his theism may confidently be asserted to exist only in the fancies of a few of his enthusiastic admirers; and consequently not to be a subject susceptible of establishment. Yet, to rescue him from the charge of atheism, to which he, with the other philosophers of the Atomic school, has been uniformly subjected, seems to be one of Mr. G.'s principal objects, and for its attainment he exerts all his learning and all his imagination. With the former of these instruments, he is able to effect little: but with the latter he is very powerful, and can divert if he cannot persuade us. From all the writers of antiquity, one

passage

passage only can be brought to support, with the slightest degree of speciousness, the strange paradox of Epicurean theism; and this passage has generally been understood, but very erroneously as Mr. G. wishes us to believe, for an involuntary and inconsistent concession, which was extorted from the poet by the evidence of some supreme power, irresistible in the controll of the human world, and not to be explained on the principles of his philosophy. The passage in question, as it is unnecessary to inform the learned reader, occurs in the fifth book of the poem before us, v. 1232.

> "*Usque adeo res humanas* VIS ABDITA *quædam*
> *Obterit; et pulchros fasces, sævasque secures*
> *Proculcare, ac ludibrio sibi habere, videtur.*"

In these lines, Mr. Good, pursuing the steps of Gassendi and Du Rondel*, clearly perceives a full acknowlegement of the great First Cause; whom the Epicureans regarded as the prime author of all things; in whose hands their atoms were only instruments of creation; and who was in fact the Jehovah of Jewish and Christian belief, awfully 'hiding himself in thick darkness,' and 'making his pavilion round about with dark water.' This mysterious and 'inscrutable Being,' Mr. G. states, in several passages scattered throughout his volumes, to have been the object of the reverend contemplation and the secret worship of Epicurus; to have been represented by him as having produced 'at his mere will and command, the heavens, the planets, and all the phænomena of nature;'—and, when he has established these great points by the sole authority of his own assertion, Mr. Good is surprised and angry that any should still presume to doubt the theistic creed of his favourite sage. On this, and indeed on other topics, he appears to be an inconsequential reasoner, and no profound thinker: to be a scholar whose compass of reading may qualify him to be the historian of philosophy, but who is not distinguished by that penetration, that precision, and that comprehension of mind, without which it is impossible to be a philosopher.

By the full exposition of the Epicurean doctrines in this poem "on the Nature of Things," and instructed by the

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* Du Rondel was a contemporary and a friend of the famous Bayle. Being, like Mr G., at once a Christian and an admirer of Epicurus, he endeavoured, with all the powers of his ingenuity and his learning, to rescue this philosopher from the imputation of atheism. The celebrated Gassendi, who preceded Du Rondel by about half a century, was impelled by similar motives to similar conduct.

unanimous voice of antiquity, we are not permitted to doubt that the system of Epicurus was a system of the most genuine and pure atheism, which has ever yet been offered to the world. In the opinion of this philosopher, infinite space was occupied from eternity only by a vacuum and by atoms; or particles of matter whose minute and "solid simplicity" (to borrow a term from Lucretius) was insusceptible of division, and consequently of dissolution. Falling through space, with a small inclination of direction, these corpuscles would in course clash, coalesce, disunite, and again combine in an infinite number of modes: till, from their appulses and repulses, their collisions and their congresses, operating from eternity, resulted the order and the symmetry of the Universe; with its several and connected systems of vegetable, animal, intellectual, and moral Being. At the head of these systems, were stationed some superior existences called Gods, possessed of supreme beatitude and of immortality, but expressly declared to be removed from any interference with man, and to be utterly unequal to the government of the world. Democritus, indeed, introduced into his creation a species of strange and fantastic intelligence, by investing some of his atoms with this inconsistent attribute: but Epicurus banished even this mockery of mind from his scheme of cosmogony, and resigned without remorse the office of Creator to the particles of blind and unanimated matter. These atoms are every where called by our Poet, the *principia, exordia, primordia rerum;* the origin of all Being, of men, and, by the most direct and inevitable inference, of Gods also: for any anterior and higher source of existence is denied by him as clearly as language can express it. If this be not the system of Epicurus, we are yet to learn it; and if this be not a system of complete and authentic atheism, our ideas of atheism are yet to be formed, and we must apply for information on the subject to Mr. Good.

In the production of the passage which we have already cited from Lucretius, the translator does nothing more than follow the example of those who have supported the same paradox with himself: but, when he adduces the following lines for the confirmation of his opinion, he stands, as we believe, alone, and enjoys the dignity of being singular, if he possesses not the merit of being right:

> "*Nam, pro sancta deûm tranquillâ pectora pace*
> *Quæ placidum degunt ævom, multumque serenum!*
> *Quis regere immensi summam, quis habere profundi*
> *Indu manu validas potis est moderanter habenas?*
> *Quis pariter cœlos omneis convortere, et omneis*
> *Ignibus ætheriis terras subfire feraceis;*

Omnibus

Omnibus inve locis esse omni tempore præsto,
Nubibus ut tenebras faciat, cælique serena
Concutiat sonitu? tum fulmina mittat, et ædeis
Ipse suas disturbet; et, in deserta recedens
Sæviat, exercens telum; quod sæpe nocenteis
Præterit, exanimatque indignos, inque merenteis?"

B. ii. 1092—1103.

It was the obvious intention of the poet to expose, in these sublime lines, the incompetency of the gods to the management of the universe; and because he thus degrades the objects of the popular worship as unequal to this mighty task, Mr. G. without hesitation infers that it was his design to intimate the existence of a superior Intelligence, who was able to superintend and to govern the stupendous whole. On the curious irrelevancy of this inference, we shall not trouble ourselves to remark, but shall submit it to our readers for their own unbiassed decision. It would be idle to waste more words on a question which is so manifestly plain; and we should deem ourselves childish in the extreme, were we to engage any more of our own or of our reader's time in proving that a system, which denied the existence of an intelligent first cause, and even of a subordinate and contingent Providence, (if we may so express ourselves,) was atheistic, and most justly to be branded as impious and pernicious.

Mr. Good, however, is fond of paradoxes; and from his enthusiastic attachment to the Athenian sage whose poet he has translated, he is desirous of bringing within the precincts of the Epicurean school some of our most illustrious and religious philosophers. Cudworth and Locke, as he asserts, have had recourse to its physics; and our great Newton having intimated an opinion that the Deity, as it was probable, at first created matter in certain and unequal portions, which he endued with such properties as were requisite to fit them for the subsequent purposes of creation, (or rather, to speak accurately, of arrangement and production,) Mr. G. immediately convicts him of atomism; and, placing him in the train of Epicurus, exults on the final triumph of this philosopher over his rivals of the academy, the porch, and the lyceum.

In a long appendix to the Life of Lucretius, the writer presents us with a history of philosophy in antient and in modern times; and with this composition, which, though far from unexceptionable either as to matter or as to style, discovers various and excursive reading, we profess ourselves to have been considerably gratified. To Mr. Good's notes, however, which form a continued and ample commentary on his author, we

are inclined to attach the greatest share of our approbation, since they are replete with the materials of information and entertainment. We are far, indeed, from subscribing to many of the commentator's philosophical or critical observations: but we are pleased with his references to the progressive improvements of philosophy; and we are delighted with the affluence of his citations from the poets of all ages and countries. Gilbert Wakefield, whose learning and memory gave him the entire command of the Greek and the Roman writers, has amassed, in the notes to his edition of Lucretius *, a great variety of passages from the classics, with reference to the discovery and exhibition of imitation or resemblance. Of these Mr. Good has very properly availed himself, sometimes translating (without specific acknowlegement) the very words with which they are introduced by Wakefield: but to these he has added abundant extracts from the poets of the East, and from those of modern Europe, of Spain, Italy, France, Germany, and England. His notes, in short, are calculated to supply his readers with copious and diversified amusement; and he has observed a custom which we must strongly commend, of accompanying his citations from foreign writers with an English version. Translations of classic authors are not, in course, intended for scholars; and the writer of a work addressed professedly to the multitude of any nation has not a right to suppose his reader to be conversant with any language but his own.—Before we take our leave of Mr. G. as a writer of prose, we must observe that his style is not always intitled to much of our praise; and that it is frequently disfigured with hard and affected words, which are not invariably introduced with the most exact and rigid propriety.

We now come to the examination of Mr. Good, as he offers himself in the present work to our notice, in the character of poet and translator; and here we must repeat what we have before suggested, that he appears to us to have been injudicious in his preference of blank to rhymed verse. Blank verse is apt to seduce the choice of the incautious writer by its imaginary facility of execution; and to the translator of Lucretius it seemed to offer the medium of more accurate, as well perhaps as of more spirited representation: but, by whatever motive the general or the particular preference in this instance may be induced, the poet and his reader will frequently have occasion to lament its result. To impart to blank verse its

* It may here be proper to observe that the original text of Lucretius, which accompanies Mr. Good's version, page by page, is a copy of the edition of Mr. Wakefield.

proper

proper beauty, and to animate it with its full soul, nothing less than the power of genuine poetry will suffice. In the hands of the inferior writer, blank verse is an awkward, stiff, and turgid swaggerer, perpetually afraid of falling into the jaws of prose; and, for safety against this dreaded enemy, having recourse to compound epithets, harsh inversions of phrase, obsolete and affected terms, or learned and foreign idioms. With Shakspeare, Milton, Dryden, Thomson, and Young, it leaves us nothing beyond itself to desire: but with the mob of those who attempt its use, it disgusts us with its idle pomp, it fatigues us with its verbosity, and it not unfrequently perplexes us with its obscurity. As it is managed by Mr. Good, it meets us with no peculiar attraction; and it unquestionably has not fulfilled that promise of appropriate advantage, which it so speciously makes to the translator of a poet like Lucretius. In the pages before us, it rarely offends with discord, but it does not often gratify with harmony. When the writer has arranged his short and his long (or, in the language of modern criticism, his *weak* and his *strong*) syllables, in the station demanded for them by the verse, he conceives that he has fully discharged his duty to the ear, and has performed all that can be requisite for the perfection of his numbers. We thank him, however, for not following the example of the pupils of Mr. Southey's school, by soliciting variety from discord; and we are glad that the English Muse, if she have not gained from him any accession of harmony, should not have any cause for complaining of him as making her voice peculiarly untuneable and harsh:—but, if we do not object to the general flow of his lines, we must express our disapprobation of the pervading character of his language, as hard, affected, and obscure. His selection of epithets, of which he is rather too lavish, is not seldom injudicious, and the construction of his sentences is too often inverted and perplexed. We rarely see the beauties of the original reflected in his mirror; and without referring to the Latin, we should frequently have been at a loss to discover the meaning of the English Lucretius. We consider Mr. Good as having principally failed in his translation of the more poetic parts of his author; the peculiar and fine spirit of which seems to evaporate, "*tenues ceu fumus in auras*," in its attempted translation from the Roman to the English page. Our reader, however, shall determine for himself; and if he be conversant with the original, and possess a taste for its poetic excellencies, we persuade ourselves that he will not dissent from our decision. We will submit to him the admirable exordium of the poem, as it is exhibited in the present version; and we will afterward

ward indulge him with the same passage, as it is given to us in the spirited and harmonious, but rather too wild and licentious numbers of Dryden:

'Parent of Rome! by gods and men belov'd,
Benignant Venus! thou! the *sail-clad* Main,
And fruitful Earth, as round the Seasons roll,
With Life who swellest, for by thee all live,
And, living, hail the cheerful light of day:—
Thee, Goddess, at thy glad approach, the winds,
The tempests fly: *dedalian* Earth to thee
Pours forth her sweetest flow'rets; Ocean laughs,
And the blue Heavens in cloudless splendour deck'd.
For, when the Spring first opes her frolick eye,
And genial Zephyrs long lock'd up *respire*,
Thee, Goddess, then, th' aerial birds confess,
To rapture stung through every shiv'ring plume:
Thee, the wild herds; hence, o'er the joyous glebe
Bounding at large; or, with undaunted chest,
Stemming the torrent tides. Through all that lives
So, by thy charms, thy blandishments o'erpower'd,
Springs the warm wish thy footsteps to pursue:
Till through the seas, the mountains, and the floods,
The verdant meads, and woodlands fill'd with song,
Spurr'd by desire each palpitating tribe
Hastes, *at thy shrine*, to plant the future race.
'Since, then, with universal sway thou rul'st,
And thou alone; nor aught without thee springs,
Aught gay or lovely; thee I woo to guide
Aright my flowing song, that aims to paint
To MEMMIUS' view the ESSENCES OF THINGS:
MEMMIUS, my friend, by thee, from earliest youth,
O Goddess! led, and train'd to every grace.
Then, O, vouchsafe thy favour, power divine!
And with immortal eloquence inspire.
Quell, too, the fury of the hostile world,
And lull to peace, *that all the strain may hear.*
For peace is thine: on thy soft bosom he,
The warlike field who sways, almighty MARS,
Struck by triumphant Love's *eternal wound*,
Reclines *full frequent:* with uplifted gaze
On thee he feeds his longing, ling'ring eyes,
And all his soul hangs quiv'ring from thy lips.
Oh! while thine arms in fond embraces clasp
His panting members, sov'reign of the heart!
Ope thy bland voice, and intercede for ROME.
For, while th' unsheathed sword is brandish'd, vain
And all unequal is the poet's song;
And vain th' attempt to claim his patron's ear.'

This may be allowed not to be bad; and we produce it as shewing the fairest countenance of the translator's Muse.

Some

Some of the expressions in the extract are not unhappy; and with others which occasionally occur in the subsequent parts, they may be admitted as evidence that Mr. Good is not ungifted with the conception of poetic language: but the first sentence is so ill managed as to be not immediately intelligible, and to appear, if it really be not, imperfect. The expressions, also, which we have distinguished by the italic type, are exceptionable either as aukward, or improper, or superfluous, or weak;—and the whole may be pronounced to be a heavy and inadequate representative of the beautiful and exquisite original.—We now turn to Dryden; who, blameably irregular as he is in some of the following lines, will recreate us with genuine poetry, and will not permit Lucretius to be without the applause of the English reader.

" Delight of human-kind, and Gods above!
Parent of Rome! propitious Queen of love!
Whose vital power Earth, Air, and Sea supplies;
And breeds whate'er is born beneath the rolling skies;
For every kind by thy prolific might,
Springs, and beholds the regions of the light.
Thee, Goddess! thee the clouds and tempests fear,
And at thy pleasing presence disappear.
For thee the land in fragrant flowers is drest:
For thee the ocean smiles, and smooths his wavy breast;
And heaven itself with more serene and fairer light is blest.
For when the rising spring adorns the mead;
And a new scene of nature stands display'd:
When teeming buds and cheerful green appear;
And western gales unlock the lazy year;
The joyous birds thy welcome first express;
Whose native songs thy genial fire confess:
Then savage beasts bound o'er their slighted food,
Struck with thy darts, and tempt the raging flood.
All nature is thy gift; earth, air, and sea:
Of all that breathes the various progeny,
Stung with delight, is goaded on by thee.

" O'er barren mountains; o'er the flowery plain;
The leafy forest and the liquid main,
Extends thy uncontroll'd and boundless reign.
Through all the living regions dost thou move,
And scatter where thou goest the kindly seeds of love.
Since then the race of every living thing
Obeys thy power: since nothing new can spring
Without thy warmth—without thy influence bear,
Or beautiful or lovesome can appear;
Be thou my aid! my tuneful song inspire,
And kindle with thy own productive fire;

While

While all thy province, Nature, I survey,
And sing to Memmius an immortal lay
Of heaven and earth; and every where thy wondrous power display,
To Memmius, under thy sweet influence born;
Whom thou with all thy gifts and graces didst adorn.
The rather then assist my Muse and me,
Infusing verses worthy him and thee.
Meanwhile on land and sea let barbarous discord cease;
And lull the listning world in universal peace.
To thee mankind their soft repose must owe;
For thou alone that blessing can'st bestow:
Because the brutal business of the war
Is manag'd by thy dreadful servant's care:
Who oft retires from fighting fields to prove
The pleasing pains of thy eternal love;
And panting on thy breast supinely lies,
While with thy heavenly form he feeds his famish'd eyes;
Sucks in with open lips thy balmy breath,
By turns restored to life and plunged in pleasing death.
There while thy curling limbs about him move,
Involved and fetter'd in the links of love;
When wishing all he nothing can deny,
Thy charms in that auspicious moment try:
With winning eloquence our peace implore;
And quiet to the weary world restore."

We now return to Mr. G.—In the passage immediately succeeding that which we have extracted from his translation, we think that he has been remarkably unsuccessful:

'Son of the Memmii! thou, benignant, too,
Freed from all cares, with vacant ear attend;
Nor turn, contemptuous, *ere the truths* I sing,
For thee *first harmoniz'd*, are full perceiv'd.
Lo! to thy view I spread the rise of things;
Unfold th' immortals, and their blest abodes.'

'*Son of the Memmii*' is a bad substitute, not to remark that it is a little out of its place, for "*Memmî clara propago.*" The words 'For thee first harmonized' are added, and not happily, by the translator;—for *to harmonize the truths* is not to explain them in verse, but to make them agree, or to arrange them in harmonious order. In the next line, '*Lo!*' stands aukwardly and rather improperly instead of the connective '*For*' of the original; and the last verse, which can scarcely be reconciled to sense, is a most lame and insufficient representative of

"*Nam tibi de summâ cœli ratione deûmque*
Disserere incipiam, et rerum primordia pandam."

In

In the subsequent extract, which is separated from the preceding by the intervention only of a few lines, the faults are neither few nor small:

> '*Not thus Mankind.* Them long the tyrant power
> Of SUPERSTITION sway'd, uplifting proud
> Her head to heaven, and with *horrific limbs*
> Brooding o'er earth; till he, the man of Greece,
> Auspicious rose, who first the combat dar'd,
> *And broke in twain the monster's iron rod.*
> *No thunder him, no fell revenge pursu'd,*
> *Of heaven incens'd, or deities in arms.*'

'*Not thus mankind*' is unwarranted by the original; and while it appears to connect the paragraphs, it has no reference to their meaning:—it may bind their bodies together, but it leaves their minds as it found them in a state of wide separation: for there is no connection between the condition of the Gods and that of mankind, as they are severally represented by the poet. If any link is to be supplied by the translator in this place, where it is not found in the original, it should be of a different nature from the '*Not thus*' of Mr. G.; for it ought to refer to the strangeness and folly of man's sinking in superstitious terror before Gods who are unable and unwilling to affect him either with good or with evil. The figure of Superstition, as she is sublimely personified by Lucretius, discovering her head from the heavens, and hanging over mortals with a terrifying countenance, differs greatly from the aukward and ungainly form who, in the translation, lifts her head to heaven, and broods with horrific limbs over earth. The phrase '*Breaking the monster's iron rod*' is Mr. G.'s sole property, but we cannot compliment him on its value; and the last two lines exhibit a notoriously false version of

> "*Quem neque fana deûm, nec fulmina, nec minitante*
> *Murmure compressit cœlum*;" &c.

We have always been inclined to hesitate in admitting the propriety of Bentley's and Wakefield's substitution of "*fana*" for "*fama* deum," since this latter expression we conceive to be justifiable by classic authority, and we know it to be more happily adapted to the Poet's purpose: but with either "*fana*" or "*fama*," it is obviously the intention of Lucretius to affirm that neither the terror attached by the popular belief to the Gods, nor the thunders and the menaces of heaven, could deter the intrepid philosopher from pursuing his daring and sublime investigations. It is unnecessary to state that this is essentially different from the fact asserted by the translator.

We

We shall pass over the ten following lines of the English Lucretius, which possess no merit superior to that of their immediate predecessors; and, as our last extract of any length from the present work, we submit to our readers Mr. G.'s version of the Roman bard's exquisite and affecting description of the sacrifice of Iphigenia at Aulis:

'SUPERSTITION *'twas*
Urg'd the fell GRECIAN Chiefs, with virgin blood,
To stain the virgin altar. Barbarous deed!
And fatal to their laurels! AULIS saw,
For there DIANA reigns, th' unholy rite.
Around she look'd; the pride of GRECIAN maids,
The lovely IPHIGENIA, *round she look'd*'—
Her lavish tresses, spurning still the bond
Of sacred fillet, flaunting o'er her cheeks,—
And sought, in vain, protection. She survey'd
Near her, her sad, sad sire; th' officious priests
Repentant half, and hiding their keen steel,
And crowds of gazers weeping as they view'd.
Dumb with alarm, with supplicating knee,
And lifted eye, she sought compassion still;
Fruitless and unavailing: vain her youth,
Her innocence and beauty, vain the boast
Of regal birth; and vain that first herself
Lisp'd the dear name of Father, eldest born.
Forc'd from her suppliant posture, *straight she view'd*
The altar full prepar'd: not there to blend
Connubial vows, and light the bridal torch;
But, at the moment when mature in charms,
While *Hymen call'd aloud*, to fall, e'en then,
A father's victim, and the *price to pay*
Of GRECIAN navies, favoured thus with gales.'

If the spirit of Lucretius were now hovering over us, and capable of reading these verses, we conceive that he would not acknowlege much resemblance in them to his own admirable production; nor regard himself as under obligations to his translator for the figure in which his muse now stands before us. To remark on all the infelicities of these lines would exhaust the patience of our readers: but we have noted some of them in italics. The additions by the translator are numerous; and for that fine circumstance in the original, of the priest concealing the instrument of death, from respect to the father's dignity and feelings, he offers to us a very inadequate substitute. In the 6th and 7th lines of the citation, the repetition of '*around she look'd*,' with the omission of a letter for the necessity of the metre, is not productive of any good effect; it is a present to us from Mr. G. without any participation of his author. When we first read the 11th line of this

this passage, we really imagined that the unfortunate clashing of 'hers' and 'sads' had been occasioned by some blunder of the printer: but our fingers, to which we had recourse to ascertain the number of the syllables, soon convinced us that what we had condemned as an error of the press* was, in truth, the result of design, and intended by Mr. G. to heighten his pathos by an accumulation of his words. We were then inclined to pronounce it to be *sad, sad,* indeed: —"'Twas pitiful! 'twas wondrous pitiful!"

The words 'fruitless and unavailing,' in the 16th verse, are so placed in the sentence, as not to belong to the antecedents for which Mr. G. intended them: while the sense claims them for the 'supplicating knee' and 'lifted eye,' grammar inexorably assigns them to 'compassion.'

We have stated that this extract should be our last: but we are tempted to break our word for the purpose of requesting the attention of our readers to the following passage of the original, with the version of it by Mr. Good:

"*nam, si certam finem esse viderent*
Ærumnarum homines, aliquâ ratione valerent
Religionibus atque minis obsistere vatum:
Nunc ratio nulla est restandi, nulla facultas;
Æternas quoniam pœnas in morte timendum."

'Were mortal man assur'd
Eternal death would close this life of woe,
And nought remain of curse beyond the grave,
E'en then religion half its force would lose;
Vice no alarm, and virtue feel no hope.
But, whilst the converse frights him, man will dread
Eternal pain, *and flee from impious deeds.*'

On this translation, or rather mistranslation, we shall not make any other observations than such as may be intimated by our italics. The learned will perceive that Mr. G. has very egregiously misrepresented the meaning of Lucretius; and the unlearned will probably be disposed to receive the fact on the authority of our assertion.

Though we shall not produce additional passages from the work under review, to support the opinion which we have advanced respecting the general failure of this translator of Lucretius, yet, on turning over his pages, we find in some of them expressions of so curious and exceptionable a nature, that they must not be passed without notice. Of these we shall offer a few to our readers:—

* In the Latin page, l. 91. an error of the press occurs—"*celerare*" for "*celare.*"

B. 2d. 563. 'Trust the false waves though *deck'd in loudest laugh.*'
—— 583. 'The sigh funereal mingles with the *bleat*
Of *babes*, just bursting to the light of heaven.'
B. 4th. 1227 ——— 'the wretched lover oft abroad
Bars she.'
B. 5th. 479. —— '*rory* gems' for dew-drops.
———488. 'Then *mounted next the base* of sun and moon' for "*exordia* (the principles or elements) *solis lunæque.*"
———692. 'Flings the first *feathers* of th' unripen'd Beard.'
———911. 'Half-maid, half-mastiff,' for *Scylla*, whose nether parts were transformed, as the fable tells us, into sea-dogs; and who, in the passage of which this professes to be a transion, is mentioned as
——"*rabidis canibus subcinctas, semi-marinis*
Corporibus Scyllas," *&c.*
———1334. 'Then *twins* to *twins* he join'd' for putting four horses to a chariot.
B. 6th. 333. 'Rushes the *rampant* meteor.'
——— 1147. 'Or the swart Ethiop *black'ning in his blaze*;' where, as the sun has not been antecedently mentioned, nor even intimated, the Ethiop must be blackening *in his own blaze.*
———1244. 'Reach'd *his* ninth *lustre*,' for the ninth day or shining of the Sun.
'*Lymph*,' *passim*, for water.

A most unhappy attempt at imitative harmony occurs in B. 3d. 1038.—Mr. G. imagines that the impetuous result of the stone of Sisyphus is represented in the following lines:

——— ——— 'the stone
————————————rebounds
Rapid, resistless, all over the plain.'

This very unfortunate what shall we call it of a verse, for it has something of the anapæstic or our ballad rythm, is responsible for more than its offences against the ear: since it represents a stone as doing that which a stone cannot do,—rebounding, as a river might flow, *all over* the plain.

Mr. Good has certainly not been eminently successful in the translation which has been the subject of our review: but we conceive him to have failed rather from a defect of taste than from a want of power. We have already suggested that he occasionally shews himself to be capable of poetic diction, and we could produce many instances from these volumes in evidence of the fact. In the following short passages, the expressions are poetic and happy:

B. 5th. 282. ——— —— 'and through earth
Part still retreats, and percolated pure,
Fresh bubbles distant at some fountain head:
Whence winds again the dulcet tide through paths
It's liquid feet have printed oft before.'

B. 5th.

B. 5th. 480. ' And from the mountains, lakes, and teeming glebes
Draws many a vapour, which when once aloft,
By the chill air condensed, to clouds concretes,
And with its filmy drapery veils the heavens.'

If Mr. Good had usually written in this style, it would have been our pleasing duty to hail his success, and to point to the beauties of his muse: but our task has unhappily been of a different nature; and we have been compelled by imperious justice to intimate disappointment, and, for the most part, to exhibit defects. Unquestionably possessed, however, of large intellectual stores, and of no small portion of intellectual power, Mr. G. may still reasonably hope to attain the object of literary applause. If, by proper cultivation, he will reform his taste, and will labour to bring his mind to the habit of precise and accurate conception, he will succeed, we entertain no doubt, in the labours of composition, and will shew himself to the world to be as respectable an author as he seems to be a man.

As Mr. Good has adopted the vicious orthography, (if an expression not strictly accurate may be indulged to us,) which very generally prevails among the writers of verse, by exscinding, wherever it appeared to be requisite for his metre, the last *e* in the inflected tenses and the perfect participles of his verbs, we avail ourselves of this opportunity, without intending any particular censure on him, of protesting against a practice which contributes to deform our written language by despoiling it of its vowels; and which is not only unnecessary but positively pernicious. Where the final *e* has place in the uninflected, it ought universally to be retained in the inflected verb: for, without necessarily augmenting the syllables, it will be found of essential use either in lengthening the preceding vowel, or in softening the preceding consonant. In the word *rag*, the *a* is short and the *g* is hard; and by the addition of a *d*, both of these letters remain unchanged: in *rage*, on the contrary, the *a* is long and the *g* is soft; and by the addition of a *d*, the word does not of course, nor even, as we think, with propriety, become lengthened into a dissyllable; for *raged* can be pronounced with as little interruption of the breath as *rage*. The rule is without a single exception; and we might illustrate it, if our article were not already too long, with numerous examples from every page of our dictionaty. Even in words in which the final *e* may not, at first, appear to be so essentially useful, its effects are still distinguishable; as in *raise*, and *praise*, for instance, it obviously communicates to the *s* the softer sound of the *z*: but *c* and *g* cannot be softened without it; and it will always be

discovered to be requisite for the lengthening of the antecedent vowel. We are surprized that so plain and evident a principle of orthography should, for so long a time, have escaped the attention of our verse-writers: but we have discharged our duty by suggesting it to their reflection; and they may now either adopt or reject it as their judgments shall direct.

Dr Sym. 8
1st Art.

ART. VII. *A Practical Guide for the Light Infantry Officer:* comprizing valuable Extracts from all the most Popular Works on the Subject; with further original Information, and illustrated by a Set of Plates on an entire new and intelligible Plan, which simplify every Movement and Manœuvre of Light Infantry. By Captain T. H. Cooper, Half-pay 56th Regiment Infantry. 8vo. pp. 104. and 18 plates. Boards. Egerton. 1806.

WE learn that it was the laudable intention of Captain Cooper, in this publication, to compress, simplify, and exhibit for the benefit of the British Volunteers, the whole system of Light Infantry manœuvres as they are practised by single companies. He observes that we have at present no fixed words of command for the discipline of these troops; that every officer uses his own phrases and language; that very few companies can in consequence co-operate on any uniform plan or system; and that, as the instructions of General Dundas have been made a standard for the battalion, it is very desirable to have a standard also for the Light Infantry, in order to facilitate their movements in brigade.

The volume is introduced by a short treatise on the utility and services of Light Infantry, giving an account of the rise and progress of this establishment in our service; and Captain C. illustrates his own remarks by quotations from Jackson's Systematic View of the Formation, Discipline, and Economy of Armies, and from Count Turpin's Art of War. The first twelve pages of the work are employed on general observations, and the author then treats in succession on the different modes of firing, with instructions for firing at the Target; on firing in general; on Light Infantry when acting with their regiments; on Light Companies formed in battalions, and on the manœuvres for such battalions; on the mode of exercising a light company preparatory to the General Parade, and of manœuvring it by word of command, giving explanations of the different words respectively; on skirmishing; on the resistance of Light Infantry to Cavalry; and on signals: with an explanation of the plates, of which the last two give in musical notes Barrack and Field-sounds. His signals for the Bugle

are,

are, to advance, to retreat, to halt, to cease firing, to assemble; and those for the Drum are the same with the Grenadier's march, the retreat, the troop, the generale, and to arms.

It must be allowed that the author's explanations are clear and distinct, and that his plates are well contrived for illustration. He has very prudently declined attempting to describe all the formations of Light Infantry, since they are almost indefinite in number, and governed by the caprice of individuals. We think that he has accomplished, to a certain degree, his intention of compressing and simplifying them: but we conceive that they might be still much more reduced. As all the movements of troops in battalions or larger bodies are certainly reducible to three, viz. *filing*, *wheeling*, and *forming or fronting*, so, besides those used in battalion, all that seem to be essentially necessary for light troops are *to extend to the right or to the left*, and *to form the chain*. There is no end to whimsical, useless, and unnecessary manœuvres; and a multiplicity of them, when attempted to be carried into practice on actual service, never fails to lead to blunders and confusion.

Captain C. presents us with the following observations on firing, which are marked with quotation commas, but the source of which is not specified:

"There is no doubt but that the fire of musquetry may be reduced to a theory; but far from that being the case, the soldier has no principle given him; for let the distance, or situation of the objects, be what they may, he fires at random. It is principally owing to the exercise of the target being so little practised, that this ignorance, and deficiency of principle is so severely felt."

"In our firings, the soldier is instructed always to fire low, yet no reason is given him why it should be so, but that the ball rises. To consider this a moment, the line of level (the line of level is the straight line by which is seen the object on which the ball should be carried to,) and the line of fire (the line of fire is a straight line which represents the axis of the musquet,) are by no means parallel; for according to the different weights of metal which the barrel has at its breeching, and at its aperture, so they describe an angle more or less acute beyond the tube."

"As the eye seeks its aim from the length of the line of level, it is, therefore, fixed at the *exterior* of the barrel. But entirely different to this principle, the motional body, the bullet, is impelled from the *interior* part of the instrument, and the length of the line of fire; therefore, the line of fire, and the line of level, cut each other. From the law of attraction imposed on all bodies obliquely thrown, at its delivery from the mouth of the cylinder, the bullet or ball describes a curve which, rising from the muzzle, cuts the line of level at a small distance from the mouth of the barrel. It will, at about

the distance of sixty toises*, or three hundred and sixty feet, be found to be at a foot and a half or two feet, its greatest elevation above the line of level. From thence drawn to the earth by that gravitation to which all bodies are subjected, it again inclines to the former line, and, at the distance of about one hundred and twenty toises, cuts it a second time."

"It is this second point of intersection which is called the musquet shot, or point blank, after which the bullet finishes to describe its parabola to the end of its fall. What is here said is a common property to all fire-arms."

"It follows that, to make the ball arrive at the mark † intended, the sight must not be always precisely levelled at that mark. Suppose a mark, six feet high, divided into three equal parts, if the distance from it is fifty or sixty toises or 360 feet, then, to strike the upper dimension, aim must be taken at the middle one, two feet under the mark; if meant to strike the middle, aim must be taken at the lower dimension, &c."

"If at 100 toises, the aim must be taken one foot below the mark, in order to hit it. If the distance is more than 100 toises, to strike any of the dimensions, aim must be taken above the mark, and so keep raising in proportion to the distance.

"Suppose a battalion of the enemy in front, if at 300 toises distance, aim should be taken three feet over the battalion; if at 200 toises, about a foot and a half; if at 150, aim should be taken at their hats; if at 100, at the middle of the body, &c. Although the horizontal shot of a musquet may be computed at 180 toises, yet, where the fire of a line of infantry can have effect, it is seldom more than at 80 toises, or 160 yards."

These observations, however, do not appear to be made with due attention to the resistance of the air to bodies projected in it, to the real action of gravity on such bodies, or even to the true principles of the parabolic theory itself *in vacuo*. It is not the different weights, strictly speaking, but the different thicknesses of metal at the breech and muzzle of a firelock, that can tend to destroy the parallelism of the line of level and the axis of the bore. These two lines, however, are always supposed to be parallel, and ought always to be so: for in our service the muzzle of every musquet is furnished with a sight, partly for this purpose; and when the distance from the axis of the bore or barrel, to the uppermost point of the sight, happens to be greater than that from the axis of the bore to the outside of

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'* Toise (*French*), a fathom or a measure of six feet, used by French engineers in fortifications.—A square toise is thirty-six square feet; and a cubical toise is two hundred and sixteen cubical feet.'

'† From this it is obvious that three horizontal lines are better for a target than circles, which, it is well known, tend only to confuse the sight.'

the

the metal at the breech, in a line with the sight, the line of level and the axis of the bore produced will not intersect beyond the muzzle of the piece, but will cut each other beyond its breech when they are produced. Even on the supposition that these lines intersect at a small distance from the mouth of the barrel, the distance to which the ball flies, when its rise above the line of level is a maximum, will not always be equal to sixty toises or 360 feet; and that rise itself will not invariably be from one foot and a half to two feet: for both will in a great measure depend on the initial velocity with which the ball is projected, and on the charge of powder. Besides, it is well known that, even with the customary charge of powder, the ball has its velocity so much diminished by the resistance of the air in passing through the first 360 feet of its flight, that during its time of passing through the next 360 feet it descends much more than a foot and a half, or two feet, by the accelerated motion towards the earth, communicated to it by the constant action of gravity. It is also notorious that no part of its flight forms a portion of a parabola.

In the present translated quotations from Count Turpin's *Essai sur l'art de la guerre*, the true meaning of that author is not always preserved. Thus, for instance, in speaking of the formation which infantry ought to adopt for its security, in retreating before cavalry much superior to it, in a plain, we here find these words: (page 92) 'The reason why the square should not fire by divisions, is,' &c.: but Count Turpin's expressions are these: "*De plus, comme le feu ne doit se faire que par divisions,*" &c. that is, *besides, as the fire ought not to be given but by divisions*; which is a meaning diametrically opposite to that of the translation in this volume.

Glen.

ART. VIII. *View of the Present State of Poland.* By George Burnett, late of Baliol College, Oxford. 12mo. pp. 446. 7s. Boards. Longman and Co. 1807.

THOUGH the means of the author of this little volume have been scanty, and his opportunities were limited, it will be found that his judgment, and his habits of observation, have enabled him to impart to us a larger portion of information than was to be expected. His ingenuousness, in stating the disadvantages under which he laboured, secures to him the confidence of his readers; while the fairness of his narrative, the flow of his style, and the liberality and good sense which distinguish his remarks, render the perusal of his work highly gratifying.

With regard to the history of this work, Mr. Burnett says in the Preface,

'I was absent from my own country only fifteen months, and was not *settled* in Poland scarcely more than ten. During this time, I was connected with the family of the Count Zamoyski, who, as he had been engaged for the two preceding years in foreign travel, was obliged, from the requisite inspection of his affairs, to confine himself almost entirely to his estates in the country. From the same cause, he was prevented from visiting, or from receiving company, so often as is customary in Poland. He made only two visits to towns—to Warsaw and Lemberg—and those only for a few days to each, during my continuance with him. On both of these occasions I accompanied him. My opportunities of various society and observation were not therefore considerable.

'But after this reasonable deduction is made, honour compels me to acknowledge, that I did not avail myself to the utmost of the opportunities which really offered. I neglected to take notes in the country, except indeed so few as are not deserving of mention. Many a question, it may be easily conceived, I would gladly have asked, since I have put pen to paper, but that the occasion was now no more. I have not to alledge in extenuation, that I quitted my native shores without the conviction, that every man, who obtains exclusive or peculiar opportunities of observation, as every one must in a foreign country, ought, if at all practised in literary pursuits, to consider it as a duty he owes his countrymen, to employ them in endeavouring to add some little to the general stock of information. For this neglect I have no right to ask indulgence; I simply state the fact.'

The narrative opens with an interesting account of the city of Dantzic, comprehending a sketch of its past history and present state. A very brief description is here given of one of those scenes which an advanced state of things has rendered almost obsolete in this country, but which still subsist in various parts of the continent, in much of their pristine importance: we mean the celebrated *Fair* annually held in this city. Mr. B. next adverts to the topic of religion; and he informs us that

'The prevalent religion at Dantzic, as throughout Prussia, is the Lutheran; though there are several Catholic churches, one of which is of considerable magnitude, and adorned, as usual, with a variety of superb monuments and fine paintings. The largest Lutheran church is still more capacious, but totally without ornament. The difference in this respect was to me very striking, having gone immediately from the one to the other; and I very sensibly felt on this occasion, that I was not so rigid a protestant as to be prevented from feeling a higher gratification on entering a temple of religion resplendent with the tasteful productions of the fine arts, than on beholding only the bare and mouldy walls of another, though sanctified by the authority of Martin Luther. But religion does not appear to be much in fashion

fashion at Dantzic. Both in the Lutheran and in the Catholic churches, I observed that the congregation consisted chiefly of peasants and of the lowest class of the people. The merchants are, in general, professed unbelievers; and in no town, that I have seen, does infidelity appear so widely diffused among uneducated and illiterate people. I was told by a merchant, who seemed very solicitous that I should consider him of the class of gentlemen, that it was *ungenteel* to go to church, and that few but the vulgar, particularly the peasants, would be found zealous frequenters of the temple.'

We do not find from this author's description of a Polish winter, that it differs from that of other northern climates, whether European or American; his account only serves to shew that similar situations suggest, to persons in the same stages of cultivation, similar occupations and amusements. The Poles are said to give the preference to those winters in which they have six or seven months of snow; and those which are most dreaded by them are rainy winters, or such as are characterized by alternate rains and frosts.

Mr. B.'s account of the Polish peasants, and of their political situation, appears to us of so much interest, that, notwithstanding its length, we shall submit it to our readers.

'A Polish peasant is short in stature, and appears as if stunted in his growth. He has small grey eyes; a short nose, in general somewhat turned up; hair commonly approaching to yellow, though it sometimes inclines to a darkish colour; his complexion is also of a yellow hue, as if deeply sun-burnt, which, in the summer, it really is; his general aspect dull and dejected; his gait heavy and devoid of life. Still the Poles assert that he may be drilled into a very good soldier.

'The peasant women are usually very short and *squat*, with faces also short and rather flat. From their extreme dirtiness and general unsightliness, nothing in the form of woman can be conceived more *unlovely*. I have never seen in a young peasant girl, even when clean and neat, the slightest approach to beauty.

'The dress of a peasant in summer is merely a coarse dowlas shirt, and a pair of loose drawers, without shoes or stockings, with a little round cap, partly of fur. In winter, he wears a sort of mantle, which is a coarse woollen garment, of a dark reddish colour, and lined with sheep-skin. He is now provided also with heavy buskins.

'The dress of the women is scarcely to be analized, at least by a man. The head-dress is a wrapper of white linen, the end of which sometimes hangs down on one side. Their dress of a Sunday is tawdry beyond description, consisting of a great variety of different colours, as in patch-work, of which, however, red is the predominant one. When thus accoutred, they look as if made up for scare-crows. In summer, the women, generally speaking, have nothing but a mere shift, and a single petticoat, which extends scarcely below the knees; and are commonly without shoes or stockings.

'Their

'Their diet is very scanty; they have rarely any animal food. Even at the inns, in the interior of Poland, which are not situated in a pretty good town, scarcely any thing is to be procured. Their best things are their milk and poor cheese, were they in sufficient abundance; but the principal article of their diet is their coarse rye-bread, and which I have sometimes attempted in vain to swallow.

'The political condition of the peasantry is still more degrading to human nature than their manner of living; and as the subject must be interesting to all who have the welfare of the human race at heart, I shall endeavour to give as distinct a view of it as my information will allow me.

'When a young peasant marries, his lord assigns him a certain quantity of land, sufficient for the maintenance of himself and family in the poor manner in which they are accustomed to live. Should the family be numerous, some little addition is made to the grant. At the same time, the young couple obtain also a few cattle, as a cow or two, with steers to plow their land. These are fed in the stubble, or in the open places of the woods, as the season admits. The master also provides them with a cottage, with implements of husbandry, in short, with all their little moveable property. In consideration of these grants, the peasant is obliged to make a return to the landholder of one half of his labour; that is, he works three days in the week for his lord, and three for himself. If any of his cattle die they are replaced by the master; a circumstance which renders him negligent of his little herd, as the death or loss of some of them is a frequent occurrence.

'When a farmer rents a farm, the villages situated on it, with their inhabitants, are considered as included in the contract; and the farmer derives a right to the same proportion of the labour of the peasants for the cultivation of that farm, as by the condition of their tenure they are bound to yield the lord.

'If an estate be sold, the peasants are likewise transferred, of course, with the soil, to a new master, subject to the same conditions as before. The Polish boors, therefore, are still slaves; and relatively to their political existence, absolutely subject to the will of their lords, as in all the barbarism of the feudal times. They are not privileged to quit the soil, except in a few instances of complete enfranchisement; and if they were, the privilege, for the most part, would be merely nominal: for whither should they go? They may retire, indeed, into the recesses of the forests, where it is possible they may not be traced; and it is probable, that in times past many resorted to this expedient to escape from the cruelties of a tyrannical master. To fly from a mild master would be obviously against their interest. To quit the territory of one grandee for that of another must commonly, if not always, have been impracticable: for what landholder would choose to admit a fugitive peasant, and thus encourage a spirit of revolt? Again, it is not in their power, from the circumstances of their condition, to sell their labour indifferently to this or that master; and if such obstacles did not oppose, the very extent of the Polish farms, and the consequent want of a second

contiguous employer, would suffice in most cases to preclude a change of masters.

'It is said that a few of the peasants improve the little stock which is committed to their management, accumulating some small property; but their conduct is far more frequently marked by carelessness and a want of forecast. Instances, however, of this accumulation, begin to multiply: for one effect of the partition has been, that the peasants are less liable to be plundered. Generally speaking, it does not appear that this allowance of land and cattle either is, or designed to be, more than enough for their scanty maintenance. I was once on a short journey with a nobleman, when we stopped to bait at the farm-house of a village, which I have before mentioned as a common custom in Poland. The Peasants got intelligence of the presence of their lord, and assembled in a body of twenty or thirty, to prefer a petition to him. I was never more struck with the appearance of these poor wretches, and the contrast of their condition with that of their master. I stood at a distance, and perceived that he did not yield to their supplication. When he had dismissed them, I had the curiosity to enquire the object of their petition; and he replied, that they had begged for an increased allowance of land, on the plea that what they had was insufficient for their support. He added, "I did not grant it them, because their present allotment is the usual quantity; and as it has sufficed hitherto, so it will for the time to come. Besides, (said he,) if I give them more, I well know that it will not, in reality, better their circumstances."

'Poland does not furnish a man of more humanity than the one who rejected this apparently reasonable petition; but it must be allowed that he had good reasons for what he did. Those degraded and wretched beings, instead of hoarding the small surplus of their absolute necessities, are almost universally accustomed to expend it in that abominable spirit, which they call *schnaps* it is incredible what quantities of this pernicious liquor are drunk, both by the peasant men and women. I have been told, that a woman will frequently drink a pint, and even more, at a sitting, and that too in no great length of time. I have myself often seen one of these poor women led home between two men, so intoxicated as to be unable to stand. There can be no question, that the excessive use of this *whiskey* (were it not to libel whiskey thus to style it) ought to be enumerated among the chief proximate causes of the deficient population of Poland. It is indeed so considered by the Poles and the Count Zamoyski has lately established a porter brewery in Galitzia, in the hope of checking eventually so hurtful a habit, by the substitution of that wholesome beverage.

'The first time I saw any of these withered creatures, was at Dantzic. I was prepared, by printed accounts, to expect a sight of singular wretchedness; but I shrunk involuntarily from the contemplation of the reality; and my feelings could not be consoled by the instantaneous and inevitable reflection, that I was then in a region which contains millions of miserable beings of the description of those before me. Some involuntary exclamation of surprize mixed with compassion escaped me. A thoughtless and a *feelingless* person

person (which are about the same things) was standing by. "Oh sir! (says he) you will find plenty of such people as these in Poland; and you may strike them and kick them, or do what you please with them, and they will never resist you; they dare not." Thus, this gentleman, by the manner in which he spoke, seemed to think it a sort of privilege, that they had among them a set of beings on whom they may vent with impunity the exuberance of their spite, and gratify every *fitful* burst of capricious passion. Far be it from me, to ascribe the feelings of this man to the more cultivated and humanized Poles; but such incidental and thoughtless expressions betray but too sensibly the general state of feeling which exists in regard to these oppressed men.

'Some few of the boors are found about every large mansion. They are employed by the domestics in the most dirty menial offices. These have never any beds (however mean) provided them; so that in the summer-nights, they sleep like dogs, in any hole or corner they can find, always without undressing. But the winter's cold drives them into the hall, where they commonly crouch close to the stoves which are stationed there. Here, too, several of the domestics spread their pallets, and take up their night's abode. Frequently, as I have retired to my room after supper, I have stumbled over a boor sleeping at the foot of the stairs—a curious and a melancholy spectacle! to see these poor creatures, in all their unmitigated wretchedness, lodging in the halls of palaces!

'In giving orders or directions of any sort to these torpid beings, though the sentiment of the speaker be not disgraced by the slightest admixture of unkind feeling, it is customary to address them in a certain smart and striking manner; as if to stimulate their stupid senses into sufficient action to prompt the performance of the most ordinary offices. There is no circumstance more deplorable in slavery than that dead-palsy of the faculties, which bereaves its possessor even of the comfort of hope; or capacitates him only to hope that he may live without torment, and mope out his existence in joyless apathy! If to a *contiguous person* you give utterance to any compassionating remark, you are commonly answered with the most indifferent air imaginable, "It is very true; but they are used to it;" something in the same way, I have thought, as eels are used to skinning alive.'

On the subject of ameliorating the condition of these miserable beings, we are told that,

'Some endeavours have been made by individuals to abolish the slavery of the boors. In the year 1760, the Chancellor Zamoyski enfranchised six villages in the palatinate of Masovia. This experiment has been much vaunted by Mr. Coxe as having been attended with all the good effects desired; and he asserts that the chancellor had, in consequence, enfranchised the peasants on all his estates. Both of these assertions are false. I enquired particularly of the son, the present Count Zamoyski, respecting those six villages, and was grieved to learn, that the experiment had completely failed. The count said, that within a few years he had sold the estate, as it was

situated in the Prussian division, with which he had now no concern. He added, I was also glad to get rid of it, from the trouble the peasants gave me. These degraded beings, on receiving their freedom, were overjoyed, it seems, at they knew not what. Having no distinct comprehension of what freedom meant, but merely a rude notion that they may now do what they liked, they ran into every species of excess and extravagance which their circumstances admitted. Drunkenness, instead of being occasional, became almost perpetual; riot and disorder usurped the place of quietness and industry; the necessary labour suspended, the lands were worse cultivated than before; and the small rents required of them they were often unable to pay. Yet what does all this prove? that slavery is better than freedom for a large portion of mankind? horrible inference! But it proves decisively what has been often proved before, that we may be too precipitate in our plans of reform; and that misguided benevolence may frequently do mischief, while it seeks only to diffuse good.'

Of the vast possessions of the nobility, the reader will be able to form an idea from this statement;

'The Count Zamoyski, and his father-in-law the Prince Czartoryski, possess territory, at least equal in extent to one half of England, excluding Wales and Scotland; and if the revenues of land, compared with those of England, bore any sort of proportion to their extent, they would probably be richer than all the noblemen in this kingdom. The quota of troops of the Count, during the times of the republic, was 10,000; that of the Prince Czartoryski, I imagine, at least 20,000; but I have not been precisely informed. Much of the territory of the latter is situated in the Ukraine, and is, perhaps, on that account less valuable. The estates too are considerably involved, owing partly to the expensive style of living of the Prince, and partly to his individual and noble efforts to save his country. The Count Zamoyski is generally allowed to be the richer man: for besides the larger income of his unencumbered estate, he is said to possess three or four, or perhaps five hundred thousand pounds sterling in cash, or its equivalent.'

The Polish nobility, like most of the same order on the continent, copied French manners, and studied French literature, while the sentiments of liberty which they so ardently cherished gave an elevation and interest to the character, which mere accomplishments can never bestow.—Mr. Burnett finds a great resemblance between the Polish and the English Ladies: but he assigns the preference in course to the latter, with the exception of the Countess Zamoyski, his hostess, who is not inferior to the heroines of the most sentimental of our novel-writers.

In the very detailed account here given of the palaces of the nobles, we discover nothing particularly deserving of notice.

Literature

Literature appears never to have flourished in Poland, and it may be supposed that late years would not contribute greatly to its advancement. Among the Nobles, the French language seems to be fully as much in use as the vernacular tongue. The author states that such is the aptitude of the Poles to learn languages, that it might lead to the suspicion of a peculiar perfection in their articulating organs:

'But (he continues) the fact may be naturally accounted for by the consideration, that the Poles, even from their childhood, have constant opportunities of intercourse, in their own families, with persons of different nations, and thus their organs of articulation are variously exercised, at the very period when they are most flexible. It is the ambition of a noble Pole to have in his service, not merely domestics from different countries, but persons of education to sit at his table, and swell his retinue and consequence. It is his wish that his children should prattle with these persons in their respective languages, on all occasions which offer, rather than receive any regular lessons, and thus that they should learn most of the European languages, in the same way they learn their own.'

The Russians possess this faculty in as eminent a degree as their neighbours. In the case of the former, we have heard the facility ascribed to the circumstance of their vernacular tongue embracing all the sounds in use in other languages, their alphabet consisting of thirty-eight characters. On this subject, the author refers his readers to three letters in Mr. Pinkerton's *Recollections of Paris*, communicated by a Polish Gentleman of the name of Orchowski.

While observing on the state of Society in Poland, Mr. B. informs us that

'A nobleman who has a large house, and consequently plenty of accommodations, is scarcely ever free from visitors—either relations or friends. It is the custom to go about from house to house, quite in the hospitable way; to stay two or three weeks at this place, then at another; to receive visits at home in turn; and thus to keep up, in some circles, almost a perpetual round of visiting throughout the year. It is rare therefore, in a large house, that one sits down to dinner and supper with a less company than thirty or forty persons. At the palace of the Prince Czartoryski, I apprehend that scarcely ever less than fifty persons dine in the hall—a number which is very frequently augmented to a hundred, a hundred and fifty, and even three hundred. To sit down alone, with his wife and a friend, perhaps, would be intolerable to a Pole. And when an Englishman, or other persons who might have been in this country, have mentioned to a listening company the custom of England in this particular—and that even persons of the first consequence, both for rank and wealth, would often sit down to dinner, simply a man and wife, or accompanied by a single friend—they have all exclaimed, with the utmost astonishment, *Ah! comme il est triste*—how melancholy!'—

'The

'The Poles, very generally speaking, are never content out of company; and that not small select parties, but large and brilliant assemblies. Can any single instance furnish stronger evidence of the omnipotence of such a custom, than that the Prince Czartoryski, who possesses within himself such various sources of delightful amusement, and of whom I should never choose to speak without respect and reverence, is scarcely ever satisfied unless his court is filled with company. His hours of retirement, indeed, are regular and constant; but when these are over, his social nature makes him love to meet a number of merry and friendly faces, when it is his time to join them, in the saloon.

'There can be no doubt that this passion for company is a source of great corruption of manners—a corruption, too, which is aided by the prevalent sentiments on the subject. Chastity, even in married women, is considered as ridiculous, and an unlimited latitude is admitted on both sides. Yet in cases where the husband and wife have a real regard for one another, they do not always view with perfect indifference symptoms of an occasional arrangement on either side. There is a sort of selfishness in affection very difficult to be subdued. But again, I have observed in other instances, that couples who have been notoriously and eminently unfaithful, not only retain a mutual affection and esteem, but seem to like each other the better for their respective wanderings; and to observe, with a sort of roguish approbation, any preliminary signs of a foreign negociation.'

Mr. Burnett, however, thus concludes this chapter:

'The Poles, with all their faults, are a very interesting people. The constant play of the affections, accompanied with refined intercourse, renders them infinitely amiable. There is no people, whom, after having visited them, one could more wish to oblige. Nor are they by any means deficient in enthusiasm, and the desire of national glory; but their misfortune has been, that no great and commanding mind—a John Sobieski—has in latter times started up among them, whose wise direction and powerful example should have rallied the force which really exists, and have guided it into a new and better channel.'

From the chapter on ecclesiastical affairs, we perceive that the author is well acquainted with the history of Poland; and the reflections with which he accompanies his accounts are those of a well informed and enlightened mind. He states that

'The Protestants in Poland, together with the Greeks, have obtained the common appellation of Dissidents; and in the *Pacta Conventa* of 1573, were formally admitted to an equality with the Catholics in civil rights. By this constitution, the oath required of the sovereign before his nomination, stated, that no one should be oppressed or persecuted on account of difference of religion, not even under pretence of an *arret*, or judicial procedure; it contained the expression—"I will keep peace among the Dissidents." When this oath was tendered to Henry of Valois, he demurred; but one of the nuntios

nuntios instantly cried out, "Unless your Majesty confirms this article, you cannot be king of Poland." He then thought proper to comply.'

The passage in Henry's oath has occasioned it to be contended that Dissidents included all the religious parties, and not merely the separatists from the established religion. Mr. Burnett traces the steps by which the dominant party made inroads on this happy state of things, reducing the Dissidents by degrees from the high ground of an equality of rights, to a situation short of bare toleration. It appears that with this exclusion of non-conformists from political rights, began the decline of Poland; and that, as toleration was contracted, the calamities of the country increased. Mr. B. also distinctly remarks that to the disunion which had its origin from this source, the nation owed its downfall.—Were persons tainted with fanaticism capable of profiting by information, we should recommend it to the high and low promoters of the *Popery-cry* to study the accounts of the decline and fall of Poland: the conclusion to be drawn from which is well stated in a note by this liberal-minded author:

'Having contemplated so lately, and upon so large a scale, the fatal effects of division, I cannot refrain, on this occasion, from expressing my regret at the recent fate of the Catholic Question. I know how to respect the conscientious scruples of His Majesty as I ought; but at the moment when we want all hands and hearts united, that there should exist any *just* cause of dissatisfaction, I will not say of division, cannot but be painful to every man who is concerned for his country's welfare. Who ever heard of the ill effects of generous and equal treatment, speaking of the majority of mankind? Gratitude is natural to man—the genuine produce of kindness and beneficence. The exceptions are found among those whose nature is set awry, and is unsusceptible of the kindly movements; these must therefore be excluded from questions of general policy. If exceptions occur in other cases, we may be almost sure that there has been something wrong in the mode of communicating our favours. It is admitted, that Ireland is the chief, if not the only point at which we are vulnerable; and do we want new proofs that the subtlety of our arch-enemy is even more terrible than his arms? The Irish are a generous, brave, and high-spirited people, full of life and activity; warm in friendship, bitter in enmity. Experience has proved that they may be conciliated by clemency; estranged by severity; and is it not incumbent upon us to consider, that hate is a passion more blind even than love—revenge more powerful than death? Let us take warning by Poland. It was the want of a common interest—it was *exclusion from equal rights*, by which a portion of the Poles first became indifferent to their country, and finally betrayed her to the enemy. When will nations learn the policy of being just?'

In

In the same admirable spirit, are Mr. B.'s reflections on the partition of Poland.—After having commented with just severity on the measure when regarded as connected with its authors, and having pointed out the mischiefs of which the example has been productive, he thus continues:

'I had been some time in the country before I obtained a just idea of the real state of the people's feelings on the subject of the partition. Whenever the topic was mentioned, nothing was to be observed but long faces and doleful complainings. But as I became better acquainted with some individuals of the *tiers état*, they began gradually to lose their reserve, and to acknowledge candidly, though in a half whisper, as if the walls had ears, that they were in reality far better off than they ever were before. I am sure I have seen indifference—nay, insincerity in that regret which has been sometimes expressed, even by nobles, on the subject of their lost country. In fact, so many have gained, and so few have actually lost by the dismemberment, that the essence of their grief seems to be pretty well condensed and settled in a few patriotic and *elegiac* songs. The possessors of principalities and counties have lost their former extensive patronage; a loss which some people are probably so malicious as not much to lament.

'Yet, is it not miserable to think, that of a country so immense as Poland, nine-tenths of the inhabitants should have so little interest in its welfare as even to rejoice at its downfall? This is an awful lesson to rulers; and exhibits, upon a scale tremendously vast, the consequences of the violation or neglect of public justice. As all advantages were absorbed by a few great families, the majority of the nation had nothing to defend; and when the hour of tribulation came, there was none to help. Patriotism cannot exist without an object; we must have something to love before we can become enamoured; and a man must love even his mistress with an enthusiasm of affection, before he will willingly brave danger and death in her defence.'

The author admits that the state of things would have been ameliorated in Poland, under the new constitution which it gave to itself immediately before it became the final prey of the royal plunderers; whose injustice a low-born but most succesful adventurer was destined at no great distance of time severely to visit. He says:

'Though I have been unable to draw many favourable inferences as direct results from the new constitution, had it been permitted to remain, it is nevertheless true, that various symptoms appeared, that Poland was beginning the work of regeneration. The Poles had begun to observe other countries, and particularly England, not simply to gratify a curiosity about the differences of local appearances and of manners, but with a view to enquire into the causes of their superiority in the arts of life and in general prosperity. The patriotic efforts of the Duke of Bedford, and such men, had become objects of attention and of admiration; and the Poles seemed desirous to transfuse

into domestic channels a portion of that general opulence and abundance, which flow in a thousand streams through this industrious land. And here we cannot but remark the omnipotence of example, if aided by wealth and graced by the lustre of rank. The single example of the Duke of Bedford has sufficed to diffuse an ardour for agricultural improvements (the very ground-work of national prosperity) not merely among his own countrymen, but among a foreign people, accustomed to regard such objects as suited only to occupy the time and thoughts of the most servile and degraded of mankind. How incumbent is it then upon such men so to act, as to give an impulse favourable to the general benefit?"

Mr. B. then sensibly adds;

'It is from the intended introduction of manufactures, and of a better system of agriculture, not from the new constitution, that I am disposed to infer that Poland would have improved without the partition. That full justice would ever have been done the commons, till themselves, from increased wealth, had been enabled to demand it, I shall never be prepared to believe, whether in respect of the Poles, or of any other people. It is contrary to all experience. The commons of England have owed their importance to the local circumstances of the country, and to a series of lucky accidents, as they may be called. The local situation of Poland is unfavourable to extensive commerce; and the towns, with the exception of those on the sea-coast, have been oppressed with the full weight of feudal tyranny because they were unable to resist.

'This inaptitude to commercial intercourse, together with the ill fate of the reformation, are the two remote and general causes of the present degradation of Poland. The religious sects were too little fanatical. The followers of Socinus might even have been too numerous, for Socinianism is a system of reason more than of faith; and therefore fitted to teach logic, rather than to kindle fanaticism. Whatever the reasons of the comparatively unresisting temper of the Polish reformers, it is very certain, that, in other countries, despotism has been dethroned only by that determined spirit which braved torture and death without dismay.

'To these causes of decline has been more recently added a general corruption of manners, through which every thing which looks like business has fallen into neglect. The modern Pole, unmindful of the renown of his forefathers, has been ingloriously pillowed on the lap of pleasure, while the condition of his country required, that his brow should be knit with counsels of state, and his arm exercised in the deeds of heroes.

'Poland has fallen, then, more from internal causes of decay, than from the arms of her enemies. Whether she is destined to re-ascend, seems difficult at this moment to conjecture. That particular benefits have resulted from her fall, it is impossible to doubt, though it must at the same time be admitted, they might have been equally the consequences of her continued independence. But the general evil which it has occasioned to the nations of Europe is so great as to *beggar* calculation; and the crime of her plunder so black, as the tears of ages may not suffice to atone.'

We

We have not dissembled that imperfections belong to this little volume, owing to the disadvantages under which it was composed: but we render it very moderate justice, when we state that it exceeds in interest and in value many larger works, penned under circumstances far more auspicious. Jo.

ART. IX. *The Elements of Greek Grammar:* with Notes for the Use of those who have made some Progress in the Language. The 2d Edition. 8vo. pp. 213. 6s. Boards. Richardsons, &c. 1807.

THIS little volume was first published about the end of the year 1805: but we were induced to delay our account of it until the appearance of an improved edition, which we soon afterward understood to be in the press; and an occasional comparison of the two impressions has given us no reason to be sorry for our determination. It is now, we believe, no secret that the work proceeds from the pen of Dr. Valpy, the respected master of Reading school, though his name is still absent from the title-page.

The rules and observations are written in English: a practice of which our opinion may be seen in the Review for January last, in the article on Mr. Jones's Grammar.—The text does not occupy perhaps more than two-thirds of the paper; and of this space much is filled by lists of words.—The principles of the rules, drawn from the theory of language and the progress of dialects,—their modifications and limitations,—and illustrations from the Latin and the most popular of the modern languages,—are reserved for the notes. These last are very numerous; and although in general they are very short, they seem to be as clear and as comprehensive as the nature of the composition can well admit. A few deficiencies, and even errors, have occasionally met our notice: but we deem them amply compensated by the almost total absence of superfluous matter, and by the introduction of much valuable information, not usually found in elementary works. The chief merit of the book, however, seems to consist in the arrangement, by which the part that is to be committed to memory is reduced to a very moderate bulk; and in a perspicuous and elegant enunciation, which is well calculated to meet the apprehension, and engage the attention, of those for whom the Grammar is written.

In the *Accidence*, besides many minor instances * of simplification, a remarkable innovation is made in the number of

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* The changes are not without precedent: but reference is here made to the most popular grammars.

declensions and conjugations; the former of which are reduced from ten to three, and the latter* from nine to four. We agree with the author in his nouns, and in his four uncontracted conjugations; and we have no objection to distinguish these, as he does, by the termination of the Future. He observes, very rightly, that this termination is as easily found as that of the Latin Infinitive. In practical points like this, the opinion of an experienced teacher should always be treated with deference; and for this reason, we do not oppose the Grammarian's plan of substituting rules for contraction to the four contracted conjugations: although perhaps a table would not be amiss if put into a note †.

In the *Syntax*, much is effected respecting the Prepositions: in the Conjunctions, something remains for insertion in another edition. Considerable labour has also been bestowed on the analysis of idioms, in which the author is generally successful, except when he attempts to explain what is inexplicable. Sufficient allowance, however, is not always made for the caprices of language, and the irregularities, often voluntary, of the best writers.

The *Prosody* is short, and calculated for Homer. The principal Attic varieties are properly introduced; and we have a concise, yet sufficiently clear account of the Iambic, Trochaic, and Anapæstic metres.

After this part, comes a short chapter on *Accents*. The Eton rules are chiefly followed, with occasional amendments: but a few omissions have occurred to us. Thus, no rules are given for pronouns or compounded verbs; and, which is curious, the rule for accented syllables, cut off by *apostrophus*, is left out. Here, too, the writer tries his skill in investigating principles, and solving irregularities. He is of opinion that the general cause of exceptions is *abbreviation*; thus, that τετυμμένος was originally τετυφάμενος; παιδίον, παιδίδιον, &c; and whatever may be thought of some of his examples, the idea is ingenious, and deserves attention.

The chapter on *Dialects* is prefaced by a neat outline of their history. Here, however, we should have been pleased to see a few words on the κοινὴ διάλεκτος; on which Bentley's *Phalaris*,

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* Of the thirteen conjugations of the common grammars, four belong to verbs in μι, which are retained.

† We observe with satisfaction that the Æolic first Aorist optative is excluded from the tables of moods and tenses, and of numbers and persons.—Why did not that non-entity, the *Second Future*, participate in the degradation? It is indeed condemned in a note. The doubts of Lennep and others, on the existence of the *Middle*, as a naturally and originally distinct voice, ought to have been mentioned.

p. 406. and Pierson's preface to *Mœris*, p. 27. may be consulted.—A table of the changes of letters is added, in which are some good Latin derivations.

A few pages on the Bentleian *Digamma* next succeed, with a list of one hundred and nineteen words to which it is prefixed in Homer; and another of Latin words in which it appears in the shape of V. In this part, much praise is due to the Grammarian for his industry and ingenuity; although we believe that few, who have read the authorities cited by Dawes, will be convinced that the Digamma, or Roman V, was pronounced like the English V. It is, however, added with great probability that the sound underwent some changes.

The book concludes with a very short sketch of the Lenæian System of primitive verbs.

We are sorry that our limits forbid us to give a more detailed account of a work which we have read with great care, and corresponding satisfaction. Without presuming to exalt this Grammar by invidious comparisons with other works of the same kind, we venture to recommend it to the attention of schoolmasters; many of whom, we doubt not, will be happy to put it into the hands of at least their senior scholars; and most of whom may derive from it many valuable hints for oral instruction*.

Art. X. *Great and Good Deeds of Danes, Norwegians, and Holsteinians*; collected by Ove Malling, Counsellor of Conferences &c. to His Majesty the King of Denmark and Norway, and translated into English, by the Author of a *Tour in Zealand, with an Historical Sketch of the Battle of Copenhagen*†. 4to. pp. 328. 1l. 1s. Boards. C. & R. Baldwin. 1807.

Respecting the tendency of works of this kind, no difference of opinion can prevail. It is to their execution alone that examination can be directed; and in this respect the present volume will be found, on the whole, not to shrink from the test. If some of the examples are trivial, and derived

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* We had almost forgotten to state our total dissent from the doctrine laid down in page 146 of this Grammar, on syllables remaining short in Latin Prosody before *s* and another consonant. We have no room for remarks, and shall only observe that the passage from the *Æneid*, XI. 309. is rejected as an interpolation by the ablest critics;—and that *all* the examples from Ovid, *Epist Heroid.* V. 26. X. 106.; *Epist. ex Ponto*, II. X. 25. are removed by better readings given in MSS. and editions.

† See page 428. of this Number of the M. R.

from dubious sources, others are eminently happy and striking; and we observe scarcely any which do not leave on the mind impressions favourable to virtuous exertions.

The 'Great and Good Deeds' are classed under the following heads: piety, humanity, magnanimity, patriotism, loyalty, intrepidity, firmness, valor, presence of mind and stratagem, moderation, generosity, justice, integrity, public zeal, learning, and beneficence. Each collection of examples is preceded by a short disquisition on the subject which they are designed to elucidate and recommend. Under the head of *Piety*, remarkable instances are adduced of a disinterested, firm, and steady attachment to the christian faith, on the part of the early converts in these countries.

'In that age, Sleswick,' we are informed, 'gave birth to ANSVER, a man who deserves to be remembered, while a zealous attachment to religion is considered a cardinal virtue. His father, Osvald, was one of the most opulent, and powerful men in the country; this circumstance, however, did not in the least prevent young Ansver from devoting himself to the cause of religion. Knowing the dangers of proclaiming a doctrine, which did not accord with the frantic mode of thinking, prevalent in those days; his parents and friends endeavoured to dissuade him from his purpose, but in vain. Ansver felt himself firmly devoted to his belief, and entered a cloister at Ratzeborg.

'The monastic life had not then become a mask for avarice, luxury, and ease; the monks were, mostly, enlightened and zealous preachers, who united their talents in the hope of withdrawing the multitude, from the mazes of ignorance, to knowledge and virtuous pursuits. This they did, without any regard to personal advantage; for the reward of those, who, in that age, espoused the cause of religion, generally consisted in contempt, and persecution, nay, at times, in death!

'Ansver soon distinguished himself among his brethren, by his superior acquirements, and the sincerity of his devotions. He preached to the inhabitants zealously, but rationally: he exhibited the importance of the revealed religion; and, at times, succeeded in his benevolent efforts. The votaries of Christianity, however, were not long permitted to remain in tranquillity; frenzy roused up the Slavians, who conceived the horrid idea of exterminating the Christians. They assailed the cloister, apprehended Ansver together with all his brethren, and dragged them out to be stoned to death. Ansver perceiving no hope of mercy from his furious persecutors, mildly intreated, that he might be the last sufferer; with which request they complied, not knowing to what purpose it tended. Ansver employed these few moments in encouraging his faithful partisans to resign themselves to the will of God; and, they being stoned to death, he kneeled down, and extending his arms towards heaven, died firm in his hope, and stedfast in his faith.'

Under

Under the head of *Humanity*, we meet with a curious anecdote: but the meritorious act here recorded is rather one of strict duty than of imperfect obligation:

'The primitive Christians in the North shared the same fate with those of other countries. Were the monarch favourable to their divine worship, they enjoyed abundance and tranquillity; but when the supreme power was vested in a heathen, they were hated, persecuted, and even, at times, devoted to death. REMBERT, bishop of Ribe, and afterwards archbishop of Hamburg, suffered most severely. Unshaken in his principles by the confusion of the times, he persevered in a steady performance of his duties; he frequently visited the different congregations, particularly Sleswick, where a church had been built under his inspection. On one of his journies he was exposed to witness a most distressing scene. A mob of heathens had apprehended a party of Christians, whom they insulted with wanton barbarity, and were even proceeding to drag them towards the river Slie, with an intention of casting them into the stream. Bishop Rembert moved with pity, at the hazard of his own life, solicited the heathens in behalf of their unfortunate victims; but his words and entreaties were unavailing. He then produced many valuables which he chanced to have about him, among others some costly vessels of silver destined for the communion table of Sleswick. These bribes prevailed, and Rembert, whose chief delight was to aid the unfortunate, exclaimed, with joy, "It is better to gather men for the congregation, than gold for the altar."

In this dark age, however, prelates might have been found weak enough to regard the surrender of sacred vessels to heathens, as a crime which the saving of christian lives would not have expiated.

The following are illustrious instances of this amiable virtue;

'In the seventeenth century, Mantua was besieged by the Imperialists. The garrison proved too feeble to resist the superior numbers of the Austrian army, who soon became masters of the place. JOSIAS RANTZAU, an Holsteinian nobleman, and at that time a captain in the Imperial service, was among the storming party. Upon the surrender of the city, the Austrian soldiery, according to the custom of those times, began their career of pillage and murder. All the women crowded to the cathedral, in hopes of finding an asylum there; but they were unfortunately observed by some soldiers, and inhumanly pursued by them. Josias Rantzau accidentally passed the church at the very moment these barbarians were about to rush into it, but they were deterred by the dauntless interposition of the gallant Rantzau, who understanding the cause of their confusion and uproar, instantly leaped forward, and, placing himself before the church-door, drew his sword, exclaiming, "Halt! whoever dares to advance, dies." The soldiers turned away, and Rantzau rendered his name immortal in the town by saving the women.'

'In the autumn of 1775, an English vessel laden with barley, bound to Scotland, and navigated by Thomas Brown, master, and five seamen, stranded between Hornbek and Villingebek, fishing villages, in the neighbourhood of Cronborg. The darkness of the night was no less fatal to them than the violence of the storm, which raged with increasing fury. The day, at length, dawned, when the unfortunate crew found themselves within gun shot of shore. Their piteous lamentations were heard by the inhabitants, who immediately launched their boats; but every effort to make the vessel was vain; they repeated their attempts, but still with equal ill success. All this time, the wretched mariners clung to the wreck, till exhausted by cold, hunger and fatigue, they gradually lost their spirits and their strength, and fell down dead by the side of each other; the master and mate alone survived. The latter being much dismayed at the sight of the dead bodies of his companions, desperately collected all his fortitude, and formed the perilous resolution of attempting to swim ashore. It was now evening.—He embraced the master, bade him farewell, and plunged into the sea: but he had not advanced many yards, before a floating piece of timber struck him on the head, and he sank to rise no more. The peasants on the beach, aroused by this terrible succession of lamentable events, at last determined to save the only survivor at all hazards.

'Now Anders Jensen, Peter Jensen, and Svend Bagge, cottagers, with Jens Larsen, and Svend Pedersen, their servants, all of Hornbek, volunteered this desperate service. They contended magnanimously with winds and waves, and ultimateley reached the wreck, from which they joyfully rescued the half dead master, whom they conveyed in safety ashore, to the satisfaction of all present. In this exhausted state he was carried to a house, where every assistance its slender means could afford, were readily supplied. Shortly afterwards he was received in the Queen's-mill, where proper remedies being administered, health and strength were again restored to him. On his recovery, perceiving these good people, who had so disinterestedly risked their lives to save his, he gratefully offered them all the money he had about him; but they nobly refused his present, as they felt they had merely performed their duty in rescuing an unfortunate man from the grasp of death. A native of Denmark, however, then absent from his home, hearing of this event, rejoiced at the philanthropy of his countrymen, and resolved to bestow on them a reward, suitable to their merits. He, accordingly, settled twenty-five dollars per annum, on each of the five persons aforementioned. At the decease of any one of them, his share devolved to the survivors, and the last of them was to enjoy the whole one hundred and twenty-five dollars per annum, for life.'

We shall select two examples given under the head of *Magnanimity*, the latter of which does not seem to be very properly placed in this class:

'Half, King of Rogaland and Hordeland, in Norway, was renowned for his repeated and successful cruizes. He never admitted any

any into his ship's company, unless they had previously evinced powerful instances of strength and intrepidity; these he accepted on certain conditions, all of which tended to render them daring in the conflict, and merciful in the moment of victory. The fame of this valiant band extended over the Northern seas, and every one feared the approach of this floating republic. Having led this life for many years, and accumulated honor with riches, they proposed returning to Norway. During their passage, however, a storm overtook them, and the ship having an increased complement of men on board was, thereby, frequently on the point of sinking. Every thing portable was thrown overboard; still the danger increased, as it were, in proportion to the efforts made to surmount it. At length, they resolved upon a most desperate expedient to lighten the vessel. It was proposed, that the die should be cast, and one half of the crew sacrifice themselves to the salvation of their remaining companions. But the words were scarcely uttered, when these noble fellows rivalled each other in being foremost to jump overboard, till the vessel being sufficiently relieved, weathered out the storm.'—

'The gallant and vigilant Admiral HERLUF TROLLE, commanded the Baltic fleet in the seven years' war which Frederic the Second waged against Sweden. While his fleet was refitting at Copenhagen, during the winter preceding his memorable death, he attended daily in the dock-yards, that his presence might accelerate the work. One day meeting with the Rev. Mr Hemming, a conversation took place between them on navigation, its science, and its attendant dangers, when the latter gentleman expressed his surprise, that the gallant Admiral, after having so frequently endured the fatigues of his profession, should still persevere in the hazardous pursuit with so much cheerfulness. To which the Admiral replied, "What, if I lose my life? a brave man never dies. Besides, why are we noblemen? why do we wear orders? why do we possess large estates? if we desire to enjoy such benefits, surely we ought not to shrink from the perils which ensure them to us."

The whole work, with a few exceptions, is filled with relations of a similar nature; and this monument of northern virtue is highly honorable to the several nations whose worthy deeds it records. In a literary point of view, the claims of the volume are not high; since, in regard to classification, and in some instances to correct statement, it is liable to much criticism: but its admirable moral tendency more than compensates for all its defects of this kind.

The name of Denmark, we own, does not here present itself to us without exciting very painful feelings: we have done an act towards this state which the removal of impending inevitable danger could alone justify; and we must still suspect that we have nothing like such a justification to produce. If we have not, we have inflicted on our national honor a stain which it will require ages to erase.

Jo.

ART.

ART. XI. *Metamorphoses of Publius Ovidius Naso*, in English Blank Verse. Translated by J. J. Howard. 2 Vols. 8vo. pp. 627. 12s. Boards. Hatchard. 1807.

OF all the classical productions of the reign of Queen Ann, perhaps none reflect so little credit on that Augustan age as the translation of Ovid's Metamorphoses. It is executed by several writers, with various degrees of merit, and singular diversities of style, but generally in a bald and ungraceful language, and almost always in very inharmonious verse. The greater portion of the work is absolutely below mediocrity, and the most finished passages do not rise above it. The amusing fables of the Roman poet therefore required, as they certainly deserve, a new translation; and we may add that, in our opinion, they are of such a nature as to preserve their excellencies and their interest, in whatever language they may be related. Their striking incidents, well discriminated characters, fine descriptions of nature, and powerful expressions of feeling, are beauties of too strong a *stamina* to be materially affected by the little disadvantages that belong to an alteration of the idiom and the phrase. Those fugitive and evanescent charms of style and sentiment, for which Horace is distinguished, are lost in the transfusion: but even a prose translation of Ovid would be nearly as attractive as the Arabian Nights' Entertainments.

For these reasons, we were prepared to welcome a new version of this early favorite: but it was not without surprise that we found it executed in blank verse. In the hands of Milton, Akenside, and a few others, that measure is capable of the highest majesty and force: employed by Shakspeare, Beaumont and Fletcher, Colman and Thornton in their translations of Terence and Plautus, and by Cowper in his inimitable *Task*, it has assumed all the ease, playfulness, and vivacity, of which the *sermo pedestris* of the old satirists can be made capable. To represent the "Ovidian graces", however, (as Dr. Johnson has termed them,) the minor embellishments, the elegancies, and allurements of poetry—the couplet, the language, and the manner of Dryden and Pope,—appear to us peculiarly adapted. Though the disappointment of this expectation, then, might produce some prepossession against Mr. Howard's attempt, still it was not strong enough to have prevented our perceiving and admitting his success in it, if he had succeeded: but we are sorry to say that in our opinion he has failed; and we shall offer one or two specimens, which may possibly induce our readers to agree in our decision.

Ovid's

Ovid's proemium is remarkable for its conciseness and freedom from affectation:

" *In nova fert animus mutatas dicere formas*
Corpora Dî cæptis (nam vos mutâstis et illas)
Aspirate meis, primâque ab origine mundi
In mea perpetuum deducite tempora carmen!"

Mr. Howard has thus rendered these four lines:

' From bodies various form'd, *mutative* shapes
My muse would sing:—Celestial powers give aid!
From you those changes sprung,—*inspire* my *pen;*
Connect each period of my *venturous* song
Unsever'd, from old Chaos' rude misrule,
Till now [*when*] the world beneath *Augustus* smiles.'

The only advantage of blank verse over rhyme in a work like this, viz. the increased facility which it gives of following the original with perfect fidelity, appears to us to be thrown away in the very opening of the book.

We now copy the beginning of the beautiful story of Pyramus and Thisbe:

" Thisbe, the brightest of the eastern maids;
And Pyramus, the pride of all the youths,
Contiguous dwellings held, in that fam'd town,
Where lofty walls of stone, we learn were rais'd,
By bold Semiramis. Their neighbouring scite,
Acquaintance first encourag'd,—*primal* step
To further intimacy: love, in time,
Grew from this chance connection; and they long'd
To join by lawful rites: but harsh forbade,
Their rigid sires the union fate had doom'd.
With equal ardor both their minds inflam'd,
Burnt fierce; and absent every watchful spy
By nods and signs they spoke; for close their love
Conceal'd they kept;—conceal'd it burn'd more fierce.
The severing wall a narrow chink contain'd,
Form'd when first rear'd;—what will not love espy?
This chink, by all for ages past unseen,
The lovers first espy'd.—This opening gave
A passage for their voices; safely through,
Their tender words were breath'd in whispering soft.
Oft punctual at their posts,—on this side she,
And Pyramus on that;—each breathing sighs,—
By turns inhaling, have they mutual cry'd;—
Invidious wall! why lovers thus divide?
Much were it, did thy parts more wide recede,
And suffer us to join? were that too much,
A little opening more, and we might meet
With lips at least. Yet grateful still we own
Thy kind indulgence, which a passage gives,
And amorous words conveys to loving ears.'

It was our wish to make some extracts from the harangues of Ajax and Ulysses, but we were deterred by the following representation of the spirited abruptness with which the former addresses his peers:

" O Jupiter!" he cried, " before this fleet
Must then our cause be tried? With me contends
Ulysses? He who yielded all a prey
To Hector's fires; whom I alone repelled?
Fires which I from that fleet drove far? more safe," &c. &c.

Mr. H.'s phrases are not always strictly grammatical. He constantly writes *laid* for *lay*; we have *thou had* known—he *had bore—thou surpass'd*, &c.—*'neath* for *beneath* is hardly English in these fastidious times, which may condemn the substitution of *pacted* for *compacted*, *'semblance* (not semblance) for resemblance, and many similar abbreviations. The inversions, which are infinite in number, often make the sentence unintelligible; and the following,

'Lo he, who aid *would give not*, aid requires,'

which is of very frequent occurrence, is sanctioned we think by no other authority than that of Fielding in the Covent Garden tragedy; where the general fears for Lovegirlo and Stormandra, the former supposed to be killed in a duel and the latter to be hanged in a garret, are allayed by the personal assertions of that interesting pair of lovers:

" *Lov.* I through the *coat was*, not the body, run.
" *Storm.* From the bed *I not*, but my bedgown, hung."

Denm.

MONTHLY CATALOGUE,
For DECEMBER, 1807.

TRAVELS.

Art. 12. *A Tour in Zealand*, in the Year 1802; with an Historical Sketch of the Battle of Copenhagen. By a Native of Denmark. 2d Edition. 12mo. pp. 180. 5s. Boards. C. and R. Baldwin.

IT cannot be expected that Mr. A. Andersen, the author of this Tour*, should be very familiar with the use of the English idiom: but his peregrinations might have extended over a less limited portion of the island which he undertakes to depict, and his remarks, even on the very circumscribed range of his observation, might have been less trivial and desultory. The most interesting passages in his narrative are those which refer to public or private characters, and which might have been composed with the same ease and accuracy in London as at Copenhagen. We are, nevertheless, inclined to believe that Mr. A. is a true and virtuous patriot, who

* See also page 421. of this Review.

leaves

leaves on the mind of his readers a very favourable impression of the public spirit and gallantry of his countrymen. The emancipation of the Danish peasantry,—the fortitude and sufferings of Egede, the missionary,—the institution of an agricultural Society,—the rural œconomics of the Rev. Mr. Hoegh,—and the exploits of Lars Bagge, a boatman of Elsinore,—are minutely commemorated: but the physical character of Zealand, and even of the corner through which the writer's steps were directed, remains unnoticed. His account of Elsinore is almost the only descriptive passage that would be deserving of quotation.

The details of Lord Nelson's attack on the hulks and praams, in 1801, are reported with apparent impartiality: but we have had so many accounts of this affair, that we shall not dwell on the particulars here given, which we believe contain nothing essential that is new. We are also told that very liberal contributions were raised in Denmark for those who had suffered in the action; a permanent fund of 50,000l. was formed, the interest of which was destined to the maintenance of about 650 persons, who had been wounded in battle, or had lost their husbands, their wives, or their children; and medals of honour were distributed, and poems were composed, to celebrate the valour of the Danish heroes. 'On the 5th of April the killed were buried in the naval church-yard. The solemn procession consisted of a numerous train of Admirals, Generals, divines, literati, citizens, nobles, and commons. Anthems, written for the occasion, resounded from every lip, and tears of mingled grief and joy flowed from every eye.'—Knudsen, of the Theatre Royal, conducted select musical performances, in the different churches throughout the kingdom, and thus collected upwards of 17,000 dollars for the patriotic fund. At his musical festivals, 'an urn was raised in the midst of the church, surmounted by the Danish flag and pendant. A number of young maidens, dressed in white, stood around it, accompanied, either by some individual who had been wounded, or the widow and orphans of one who had fallen in the battle. The rector delivered a suitable discourse, and in the concert Mr. Knudsen gave some of the most patriotic songs. A certain sum was settled for admittance, but most people exceeded the demand.'

'I have now', continues the Tourist, 'completed my attempt to sketch, fairly and candidly, the outlines of a day, whose morning dawned in lowering clouds on Denmark, but whose brighter evening has given us assurance of a settled calm.'—How fallacious has been the assurance! **Muir.**

MILITARY *and* NAVAL AFFAIRS.

Art. 13. *A Narrative of the Loss of the Ship Fanny*, on her Passage from Bombay to China: with an Account of the extraordinary Preservation of a Part of her Crew, after remaining several Weeks on Rocks in the Centre of the Chinese Ocean. In a Letter from Thomas Page, second Officer. 8vo. 1s. 6d. Symonds.

One more added to the list of extraordinary preservations from Ship-

Shipwreck: but perhaps the most extraordinary fact in this account is that, when a vessel approached the wreck and offered to take in the Captain and crew, the former refused to go, preferring to trust to some floats that he was building; and the second mate, who writes this narrative, determined on remaining with his commander, though all contracts between them were made void by the loss of the ship. We regret to state that this noble conduct of Mr. Page was subsequently rewarded by the Captain with the most scandalous ingratitude and injustice.

The Fanny, Capt. Robertson, when proceeding from Bombay to China, and after having weathered a most dreadful typhoon, struck on an unknown reef of rocks, in lat. 9. 44. north, long. 113. 51. east, 26th Nov. 1803. The ship not going to pieces, the officers and crew (the latter mostly composed of Lascars) set to work on the formation of two flat bottomed floats, having previously lost their boats; and having at length completed two clumsy vessels, they committed themselves once more to the ocean, on the 4th of January, intending to steer for Malacca, a distance of eleven hundred miles. The people in one of the floats, being in want of water, went on shore on a small island near the straits of Malacca, and were all murdered, except one, who fled into the woods, and afterward stole a canoe and escaped to a ship. The other float, with the Captain and Mr. Page, arrived at Malacca on the 4th of February, having endured great hardships, but having lost only three of the people embarked in it. — The narrative is written in a plain and simple style, and (as far as *ex parte* evidence can go) reflects great credit on the conduct of Mr. Page throughout the whole affair. G.2.

Art. 14. *Cursory Remarks on a late curious Display of the discretionary Powers vested in the Commanding Officers of Volunteer Associations*, as contained in a Letter from Southampton to a Gentleman in London. 8vo. 1s.

By Sect. 27. of the Consolidated Act relative to Volunteer Corps, 44. Geo. III. Cap. 54. a Commanding Officer is empowered to discharge members of the corps, not being Commissioned Officers, on his own judgment and authority, except in opposition to any established rules of the corps; with reserve to the king of special interference, in particular cases. The present letter relates an instance of this kind in a Southampton corps, in which the commandant certainly appears to no advantage in a literary, a military, or a judicial point of view: but, on application to the Lord Lieutenant of the county, his Lordship did not consider himself required to refer th matter to Government.—We should imagine that affairs of this nature can seldom occur, without a just appreciation of the conduct of the Commandant by the Corps, from which he would duly feel its justice or its injustice. We know nothing of the transaction here recorded, beyond this statement of it; which apparently makes out a case of hardship, but which we must remember contains testimony only on one side.

G.2. RELI-

RELIGIOUS.

Art. 15. *Two Sermons and a Charge.* By Luke Heslop, B.D. Rector of Bothal, Northumberland, and Archdeacon of Buckinghamshire. 8vo, 2s. Longman and Co. 1807.

The first of these compositions is an Assize Sermon, preached at Newcastle in 1805, in which the doctrine of civil obedience and submission is correctly stated, and warmly recommended; and the second is a Visitation Sermon, preached at Morpeth in 1806, in which the importance of the Christian Ministry, the solemn manner in which the Clergy have pledged themselves to discharge it, and the means by which they may execute their holy office with the greatest benefit to themselves and their congregations, are briefly pointed out. The charge, which occupies half of the pamphlet, contains an examination of a discourse intitled, "*General Union recommended to real Christians,*" &c. in which an impracticable scheme was proposed, and some illiberal insinuations were levelled against the Established Clergy. Moy.

Art. 16. *A new, clear, and concise Vindication of the Holy Scriptures*; in an affectionate Address to the Deists: adapted likewise to the Use of Practical Unbelievers, doubtful and uninformed Christians, the rising Generation, and all others, concerned in the glorious, common, fundamental Cause of Divine Revelation. By George Nicholson, Kingston-upon-Hull, Yorkshire. 8vo. pp. 79. 1s. Rivingtons.

Something good may be found in these pages, but its vehicle is rough, uncourtly declamation, which is not calculated to make the Deist relish the lecture prepared for him. By way of sugar plumb to *us*, Mr. Nicholson tells infidels that 'they do not imitate the *Monthly Reviewers*, who do not condemn a book altogether on account of a *few* passages.' We must remind him, however, that we cannot allow the praise of excellence when only here and there a good passage occurs; and when we are obliged to sift a large quantity of chaff in order to obtain a few grains of corn. By such addresses as Mr. N. has here prepared, Unbelievers will be rather disgusted than converted; for though he professes an unwillingness 'to turn reason out of the room,' these advocates for reason will suspect him of a premeditated attempt to insult her, that she may walk out of her own accord. Do.

Art. 17. *A Catechism, in which the most important Parts of Religion are taught in Scripture Language only.* 12mo. 4d. Vidler. 1806.

Unobjectionable as this plan may seem, it will not please all parties; not, however, because it teaches too much, but because it imparts too little. The catechism is divided into distinct sections, on Reason, God, Creation and Providence, Jesus Christ, Religious Worship, the Holy Spirit, the Gospel, Salvation and acceptance with God, Christian duties, and a Future state. Do.

Art. 18. *Psalms and Hymns, selected from various Authors,* with occasional Alterations, for the Use of a Parochial Church. To which are prefixed Considerations on Psalmody, as a Part of the

Service of the Established Church. By a Country Clergyman. Crown 8vo pp. 150. Boards. Rivingtons.

In many country churches, that part of the public service called *psalm singing* is so miserably performed, that, instead of assisting, it sadly interrupts devotion. Where the *old version* is used, little can be effected without an organ, to deliver the congregation from the wretched verse (if it deserves the name) of Sternhold and Hopkins; who, far from being *sweet singers in Israel*, have vilely marred the fine devotional poetry of the royal psalmist. To improve the singing part of the service, it is essential that the congregation be furnished with better matter for singing than is generally given out by the Clerk; and from the numerous collections of Psalms and Hymns which are already published, an unexceptionable body of Church psalmody might easily be formed, adapted to the purposes of public piety and christian edification. To attempt, by an organ and by other instruments, to give effect to such bald and uncouth stuff as is generally taken from the old version, is fruitless labour. If the congregation be provided with something worth singing, they will soon be brought *to sing with the spirit and with the understanding also*, and then harmony and devotion will unite. The objections which have been urged against devotional poetry do not all apply in this case; for though invention, and the decorations of the Muse, must be in a great measure excluded, elegance and force of expression may be employed, and pious thoughts may be made to flow in easy instead of in hobbling numbers. That which *pleasurably* helps the memory must be of more service to the mind, than that which disgusts it with vulgarity and baldness. If we compare Addison's versions of the 19th and 23d psalms with those of Sternhold and Hopkins, we shall at once perceive how much depends on the manner of exhibiting the same thoughts. In those dissenting and hospital chapels, in which psalmody is found to be so attractive, the matter, as well as the music, becomes an object of consideration. The clergyman who has published this volume is aware of this fact, and has therefore made for his own church a collection of psalms and hymns, which is short, and capable of much enlargement by the introduction of more subjects. We are surprized that he should admit so imperfect a composition as the 47th Psalm from Hopkins; and that, after having objected to Mason's rhimes of *blest* and *breast*, *prayer* and *there*, he should tolerate *extoll'd* as a rhime to *manifold*. His introductory considerations prove that he has attended to the subject which he discusses: but his collection manifests, as he confesses, great haste.

Mo. y.

MEDICINE, CHEMISTRY, &c.

Art. 19. *An Oliver for a Rowland*; or a Cow-pox Epistle to the Rev. Rowland Hill, "under the Wing of Surrey Chapel." By R. Moseley, M.D. &c. &c. 8vo. 2s. 6d. Longman and Co. 1807.

We have perused, as we were in duty bound to do, this new production of Dr. Moseley's pen, and we are compelled to say that it

eye,

even surpasses his former performances. We think that it deserves no farther notice than to observe respecting it, that no previous attack can justify the abuse which he lavishes on Mr. Hill; and that, even supposing the Dr. to be demonstrably right in his argument, it would be completely disgraced by the manner in which it is supported. Bos.

Art. 20. *A Rowland for an Oliver*, in answer to Dr. Moseley's Oliver for a Rowland, and to Mr. Birch; containing a Defence of Vaccination. By John Ring, Member of the Royal College of Surgeons in London, &c. 8vo. 4s. Boards. Murray. 1807.

On former occasions, we have given our opinion against the propriety of the method which Mr. Ring adopts, in repelling the attacks of Dr. Moseley. We respect Mr. Ring too much to deem it possible that he can equal his opponent in the kind of rhetoric which the latter has chosen to pursue; and we think that it would be more conducive to the cause which Mr. R. is so zealous in defending, to pass over with silent contempt that vulgar scurrility and that low humor, which can only be admired by those who must be deaf to the voice of reason. We must, however, do Mr. Ring the justice of remarking that we have not observed any thing that is ungentleman-like or unhandsome in his attack on Dr. Moseley, and that the volume before us contains much valuable matter, and several interesting documents. It includes the reports of the Colleges of Physicians and of Surgeons in London, Dublin, and Edinburgh; a set of judicious resolutions in favour of vaccination, which were adopted by the medical men of Liverpool; and a well written 'testimonial,' by the Rev. Mr. Reed of Buckingham. We have also copies of several foreign declarations in favor of cow-pox, from Dr. Themmen of Amsterdam, Dr. Vivas of Valencia, and Dr. Struve of Gorlitz; with an account of an expedition undertaken by the court of Madrid, for the purpose of transmitting the matter of cow-pox into the Spanish possessions in South America. These documents prove, in the most convincing manner, that vaccination is not merely the fashion of the day, nor the work of a party, nor the mania of a particular nation. Dº

Art. 21. *A practical Synopsis of the Materia Medica.* Vol. II. By the Author of the Thesaurus Medicaminum. 8vo. 3s. C. and R. Baldwin. 1807.

A considerable period has elapsed since the publication of the first volume of this Synopsis, (see M. R. Vol. 40. N. S. p. 212.) but different circumstances occurred to prevent the author from completing his plan, until the present time. The same commendation, which we bestowed on the first volume, we are able with justice to apply to that which is now before us; indeed, if any difference can be detected in the merits of the two, it is, we think, in favor of the second.—In the former part, the author treated of alimentary matters, and of the different species of evacuant medicines; in the present, the other medicinal substances are comprehended. As a small specimen of the manner in which the work is executed, we quote the account of Valerian.

'VALERIANA *officinalis*. Triandria Monogynia. Aggregatæ. Indigenous. (Valeriana Sylvestris. Radix.) Wild Valerian. The root of this plant is with good reason ranked among the most powerful of the vegable antispasmodics. It has been found particularly efficacious in epilepsy; in which cases it should be prescribed in substance, and in large doses, i. e. about two drachms twice or thrice in twenty four hours; or the powder may be given in half this quantity, mixed with two ounces of its own infusion. On many occasions it is advantageously joined with the Peruvian bark (*Thesaur. Med.* p. 251.) The volatile alkali is an useful addition to it in cases of hysteria and hemicrania. The *Tinctura Valerianæ*, Ph. Lond. is made by digesting for eight days, in a gentle heat, four ounces of Valerian root in two pints of proof spirit of wine. Dose two drachms. The *Tinctura Valerianæ ammoniata*, Ph. Lond. (formerly Tinct. Valer. Volatilis) is made by digesting for the same space of time the same proportion of Valerian root in two pints of the compound spirit of ammonia. Dose from half a drachm to one drachm. *Marchant* Experiences sur les Vertus de la grande Valeriane sauvage, in the Histoire de l'Acad. Roy. des Sciences, annee, 1706. *Tissot* in his Traité de l'Epilepsie, 1770. *Dresky* de Valeriana officinali, 1776, and reprinted in *Baldinger*'s Sylloge, Vol. III. 1778.' Bos

Art. 22. *An Inquiry into the Constitution and Œconomy of Man, Natural, Moral, and Religious.* By R. C. Sims, M.D. 12mo. 4s. Boards. R. Phillips. 1807.

Dr. Sims informs us that he has entered on his 88th year, and has retired from the practice of his profession; but that, observing the great injury which morals had sustained from the rapid increase of false philosophy, he was desirous of using his endeavours 'to stem the torrent of this deplorable inundation.' This, he conceives, will be best accomplished by giving a concise view of the nature, duties, and expectations of man; and thus demonstrating that his corporeal constitution naturally leads to those principles of religion, which it has been the object of many of the modern theorists to overturn. The design is truly laudable, and we wish that the execution had been equally praise-worthy.

The order which the author proposes to pursue in his inquiry is, 'to treat first of the body and of the soul, each apart; then as they are united in the living person; next his personal œconomy, pre-eminence over the lower animals, his social occupations and duties; and lastly his death, and final destination' From the size of the volume, these subjects are necessarily discussed in a cursory manner; so that, although we have occasionally a good remark, the whole appears to us extremely superficial, and little likely to answer the desirable end which the venerable author had in view. He states that he wishes to avoid all abstruse metaphysical speculation; and yet, as the greatest part of the volume treats on metaphysical subjects, it might seem difficult to keep clear of this obstacle. The mode which Dr. S. adopts is more easy to himself than convincing to his readers, since it consists in stating his own opinion, and wondering how any one can differ from him. A single specimen of Dr. Sims's talent in this

line

line will be sufficient. On the much agitated question of liberty and necessity, he thus writes:

'I feel myself to be a free agent; I can move my eyes, tongue, hands, and feet, and act with my intellectual and active powers, when and how I please, free from every necessitating force. If the Necessarian grants me this liberty; yet insists that my will is not free, because it is always determined by motives, which, he says, are not in my power, my answer is, that although I often do, and ought to act from motives, yet it is myself who determine about the motives: and if I had not the power to propose some end to myself, and to choose the means of accomplishing it, motives could have no effect upon me; and on my free agency alone depends my accountableness.'

In order that our readers may conclude with a more favourable impression on their minds, we shall quote a passage which appears to us both sensible and elegant, on the advantages possessed by the brute creation:

'However inferior in knowledge, the brute animals have their advantages. They never fatigue themselves with searching after knowledge that does not come spontaneously; unapprehensive of the future they neither anticipate misfortunes, nor magnify them by imagination: they neither sink under sorrow, nor are dispirited by disappointment, and remain tranquil in circumstances that would fill the human mind with horror. When the butcher kills a number of sheep, in sight of one another, the last continues unaffected; and when laid on the block, seems no more apprehensive of her danger than if she had only seen her companions fleeced. Thus their calamities come unexpected, and some unforeseen accident, or pain, puts an end to their existence, probably before they know themselves to be subject to death.'

Here the metaphysician agrees with the poet, who has long ago sung of the poor unconscious animal who

"Licks the hand just rais'd to shed his blood."

Those, however, who have observed the reluctance with which sheep and oxen enter the slaughtering-houses may be disposed to receive the statement of both prose-writer and poet with some doubt and dissent. G.2. Bos.

Art. 23. *A Treatise on Insanity*, &c. &c. By Ph. Pinel, Professor of the School of Medicine at Paris; translated from the French by D. D. Davis, M. D. Physician to the Sheffield General Infirmary. 8vo. 6s. Boards. Cadell and Davies.

The original of this work was reported in our xliid Vol. N S. p. 526. and from the favorable opinion which we formed of its merits, it gives us pleasure to announce a translation of it. As far as we have examined, the translator appears to have executed his task with fidelity; and he has prefixed an introductory essay of some length, in which he gives the literary history of insanity. It contains a sketch of the opinions that have been entertained respecting the nature and cure of this disease, from the time of Hippocrates to the present day; and it serves to illustrate the position that, in all ages, the moral treatment of insanity has been too much

neglected. These observations come with the more propriety on the present occasion, as an attention to this point forms one of the leading objects of M. Pinel's treatise. Bos.

Art. 24. *Strictures on Mr. Parkinson's Observations on the Nature and Cure of Gout*, recently published in opposition to the Theory that proposes the cooling Treatment of that Disease: to which are added, in an Appendix, two Letters to Dr. Haygarth. By Robert Kinglake, M. D. &c. 8vo. pp. 108. 4s. Boards. Murray. 1807.

Dr. K. observes in his preface that he proposes to answer all his opponents, but that he has here selected the object of the present attack as being the most respectable, and the one who treated him with the most candor and liberality. In this opinion, we perfectly agree with Dr. Kinglake, although we very much differ from him in our estimation of the value of Mr. Parkinson's work. He examines it with considerable minuteness, chapter by chapter: but we must not attempt to pursue the same course, and shall consider it as sufficient to offer a few general remarks on the merits of the performance.

The first observation that we shall make is that Dr. Kinglake throughout treats his opponent as a mere theorist, while he takes it for granted that he is himself simply a relater of facts. As far, however, as we can judge, both parties are equally chargeable with the formation of an hypothesis, and with endeavouring to shew that this hypothesis is conformable to natural appearances. The principal difference is that Mr. Parkinson brings forwards his ideas in a clear and explicit form, while those of Dr. Kinglake are loaded with such a heap of useless words as to be rendered almost unintelligible.—Another peculiarity which pervades the whole of this author's publication is, that, wherever his antagonist states any circumstance which appears to make against the new theory, either in the description of the symptoms of gout or in the effect of remedies on it, it is immediately concluded that he must mistake, and that he is *begging the question* which is at issue. — A third remark which we shall offer on Dr. Kinglake's strictures is that the kind of argument, on which he appears to place the greatest confidence, and that which he the most frequently employs, is contradiction: when his antagonist makes an assertion, or proposes an opinion, the Dr. is satisfied to state the contrary; supposing, no doubt, that his authority would be adequate to supply every deficiency. This species of argument is, however, more convenient than convincing.

After having concluded his strictures on Mr. Parkinson, the author proceeds to make some remarks on Dr. Haygarth's treatise on Rheumatism. He obligingly informs that gentleman that he is totally in an error respecting the operation of Bark in this complaint; that it can only be useful in the latter stages; and that Dr. Haygarth must have confounded chronic with acute rheumatism. Dr. H. appears also to have been equally unfortunate with respect to the affection which he calls nodosity of the joints; since Dr. K. asserts, and who can doubt his assertion? that it is merely a species of gout, and that, *ex hypothesi*, cold water must be a principal agent in its cure.

Dº

Art.

POLITICS.

Art. 25. *Observations on European Courts, and Outlines of their Politics, &c. &c.* By Macall Medford, Esq. of America; during a Residence of fifteen Years in Europe, and upon his Return to America. 8vo. pp. 52. 2s. Blacklock. 1807.

The sentiments which are here boldly and clearly announced seem to be not undeserving of attention. We shall allow the author to speak for himself:

'The French revolution has already changed its character several times. After abolishing the mildest of what were termed arbitrary monarchies, democracy was carried to its most extreme point; and as excess of every sort is bad, and attended with much evil, those misfortunes that were brought on the whole nation by the violence of the partisans of the new system, soon occasioned a change.

'From a republic we see France converted into an empire; and to the ragged jacobinical government has succeeded the most splendid imperial pomp. From a wild system of equality has sprung up a most powerful military monarchy, more absolute than any hitherto in existence.'—

'In this consists the great error of European powers, considering them as the enemies of Bonaparte. They do not see, or they will not see, that, while that wonderful man has suppressed whatever was most destructive in the Jacobin system, he has carefully preserved what rendered it energetic, powerful, and formidable.

'Bonaparte has given another direction to the energy of his people, but he has not crushed it; and his enemies will find, when it will be too late, in what his great merit and his great force consist.

'While order is enforced with rigour, and while great expences are incurred; while the court of St. Cloud is more brilliant and expensive than that of Versailles, all places are open to merit and energy; every drone is most mercilessly driven from the hive; useful talents are respected, encouraged, rewarded, and flattered; and by that means the French emperor is surrounded by men whose energetic efforts and success astonish the world.

'The plan of favouritism, the habits of indolence, and that sort of regardlessness of men of talents, so conspicuous under the ancient monarchies of Europe, were entirely exploded by the first of the revolutionists, and Bonaparte has proscribed them from his presence for ever. The consequences of this are very many, and incalculably great; but those that are the most visible and evident are, that it awakens energy and exertion, and excites and encourages merit, so that all those who have either talents or zeal are attached to the new government. Those who have neither talents nor zeal are the malcontents of France; but what are such men? they are any thing but formidable; and therefore, while no sovereign has such armies, such negotiators, or such ministers as the Emperor of France, no sovereign has a right so completely to despise the factions in the interior of his country. They may be numerous, but they never can be formidable.

'Such is the character of the present French government; let us now look at the character of others.'—

As to the other courts of Europe, 'England alone,' he says, 'is an exception, and but a partial one to the description I have given of the governments of Europe. Here indeed the system of favouritism does not prevail. Here wealth and honours are not to be obtained by courting the good graces of the monarch, and by court intrigue; but parliamentary interest produces the same end by a road not very different.

'On the continent the monarch dispenses his favours according to his will and pleasure; in England ministers do the same thing according to their interest; so that the broad and general road to preferment is as much shut to merit in England as in any other country.'

The ex-ministers are no favourites with this author, who vindicates the measure of their dismission. He strongly inveighs against the coalition between Lord Grenville and Mr. Fox; and he regards it as clear that on one side or the other it must have been effected by a dereliction of principle. He even justifies the *Popery-cry*, and considers his Majesty as bound by oath not to accede to the late proposed measure. He professes great veneration for the personal virtues of the British Sovereign, and asserts that Mr. Canning possesses *great* talents.—He observes: 'the ministers that have succeeded are the men who acted in a subordinate manner during the time of Mr. Pitt; they are said not to possess the talents of those who are gone; but if by talents is here meant business talents, I am not yet inclined to lend an ear to the accusation.' What sort of talents does he ascribe to Mr. Canning; the speculative talents of the late ministers, or the *business*-talents for which he gives credit to the present?

If the late ministers were charged with having befriended America too much, and with sacrificing to her the interests of their own country, yet all has been to no purpose as respects Mr. Medford, who is their bitter opponent. In this part of his pamphlet, the impartial foreigner is sunk in the vehement partisan; and, as is usual with partisans, he is guilty of several mis-statements and misrepresentations. Jo.

Art. 26. *Oil without Vinegar, and Dignity without Pride*; or British, American, and West India Interests considered. By Macall Medford, Esq. 8vo. pp. 87. 2s. 6d. Richardson. 1807.

'Perhaps,' says Mr. M. 'no two countries were ever better situated for making each other rich and happy than England and the United States of America; yet by some strange fatality they are on the eve of a rupture, attended with circumstances of acrimony that seldom accompany hostilities even amongst nations most opposite in character and in interest. Why is all this so?'

Much is done in these pages towards the determination of this most important question: but one of the causes is little contemplated, we mean the inflammatory publications and practices of the French party in America. While France could boast of any thing resembling liberty, we were at no loss to account for the existence of partisans of her cause among our trans-atlantic brethren: but now, when that country crouches beneath the most unqualified despotism which the world ever beheld, that it should find in the freest regions of the globe kindred sympathies, and inveterate attachments, is a political ænigma to the

solution

solution of which we find ourselves wholly unequal. In this ignorance, we are compelled to regard the leaders of such a party as either the most weak or the most wicked of men; as persons who are either strangers to or are the conscious betrayers of the interests of their country. We could have wished that this writer, who is the severe and just censor of the follies and weaknesses betrayed on this side of the water, had thrown some light on this strange phænomenon on the other, which appears to us so unaccountable. Let us suppose their favourite France to annihilate Britain, will then our bitter adversaries have any reason to exult? Has a western sky so changed their nature, as to render them capable of becoming the instruments and flatterers of the tyrant of the world, and the submissive and willing slaves of those of his creatures among whom he will parcel out the northern continent of their hemisphere? The Anti American cry in England, though not less mischievous, is not half so senseless. It originates in the interest of a few, which is directly at variance with that of the community at large; but those few happen to have a very undue preponderance, owing to the late unhappy and most unseasonable distractions in our councils: we refer to the ship owners, who seem to have interests widely distinct from those of their country.

This American writer invokes attention from both sides of the water. He claims to be the friend of both nations; and we do not think that we ought to deny him this character; because, if he freely animadverts on the faults of this country, he does not wholly overlook those of his own. If he exposes the unstable and vexatious regulations of England, the absurd stress which she lays on absolute maxims of public law, and her impolitic tenacity in regard to pretensions which serve only to estrange and irritate, he freely censures those hot-headed Americans who seem so anxious to precipitate the two governments into a war. If, in his estimate of the mischiefs and calamities which in such an event would befall both states, he displays a bias in favour of his own, who can violently blame him, when it is perceived that he places the matter in such a light as to satisfy considerate men on both sides, that nothing more destructive can happen to either? Indeed, in this part of his work, a very striking instance of his fairness occurs; as he asserts, when treating on the subject of a supposed confiscation of English debts in America, (though we deem the fact incredible,) that these are more than balanced by the demands which the subjects of the United States can make against Great Britain. He deserves the thanks of both nations for what he says on the policy of cordial amity and close union between them; and those of England in particular for his clear demonstration of the calamities which would afflict the world, and for his prediction of the fate which awaits America, if in this contest England succumbs.

'Should Britain,' says this able counsellor of both states, 'sink in the contest she now maintains with European powers, let it not be thought that that would be a matter of triumph for America no, the world would be again plunged in despotism, and darknes would soon follow.—The age of commerce would be over,' fo despots do not admit of its flourishing under their hands.—Woul

this be any advantage to America, even if she could stand aloof from the danger? Certainly not. But again, could America stand aloof? No. Although extensive, and probably about to become one of the most powerful nations on earth, she is not yet able to cope with the Colossus of Europe. Divisions will be excited in her councils; the East will be divided from the West; and America will remain long under the hard and distressing influence of that power which aims not at freedom; which aims not at the conquest of single kingdoms; which aims not at the conquest of Europe, but of the whole world!!

'The ambition of France has mounted by degrees, as on a ladder; at one time the Rhine was a boundary; at another the Princes of the Confederation of the Rhine were included under the supreme dominion of France, and now the whole of Germany.—Russia is yet allowed to be termed the Empire of the East, or of the North, but that is but a temporary measure. The means of France to destroy Russia are increasing every day, while the means of Russia to resist France are daily diminishing.—Nothing is more certain than what I have now advanced; and France will, if the career is not stopped by England, now soon swallow Russia and the whole Continent; not having any means of resisting the effects of French gold, and French intrigue becoming more active every day.

'England may fall: but if it does, civilized mankind must fall; and then adieu for many centuries to civilization, liberty, and commerce.

'It would therefore be the interest of America, if it could be done, to support Britain in this contest: but as that is impossible, let it at least with great care abstain from every act that may increase its own danger, by increasing the number of the enemies of Britain.

'But whilst I speak this I am filled with sorrow.—There are already two parties in America.—There is a French party and a British party.—How will it be if Britain falls?

'Now before I go any farther, I must just remind my readers, that the aim of France is to subdue England and all the world; the aim of England is to preserve her independence, and, if possible, keep France within her bounds. The question is not then between England and France, but regards the legitimacy of the object of each country, and that question cannot be indifferent to America, it cannot be indifferent to any honest and well thinking people.'

These remarks open a view of the subject which is of the utmost importance; and we have often wondered that it has not been more fully contemplated by the upright and enlightened friends of both powers. It cannot be doubted that it was present to the minds of those who were engaged in framing the late unsuccessful treaty between the two countries. Jo.

Art. 27. *Strictures on the Motions made in the last Parliament*, respecting the Pledge which His Majesty was under the Necessity of demanding from his late Ministers; and which in those Motions was most unconstitutionally made a Subject of Accusation. In a Letter to the Right Honourable Lord Viscount Howick. By John Bowles, Esq. 8vo. pp. 57. 2s. Stockdale. 1807.

For

For more than one whole year, (we believe,) we had no lectures from Mr. Bowles on high maxims of government. The times had changed, and they have changed again. The cause of silence no longer exists, and the oracle again speaks.

Had Mr. Bowles addressed a letter somewhat sooner to Lord, Howick, he would probably have alluded to some things which the noble person had done or said for his country's interests; but nothing of the kind now transpires. It is again the season in which it will not be inconvenient to make rude speeches to his Lordship, and it must be owned that Mr. B. avails himself of the opportunity and the invitation.

Take a specimen of Mr. Bowles's courteous behaviour to the Ex-Minister:

'I cannot forget that the principles of the party, with which your Lordship has so long acted, are essentially repugnant to the inviolability of the sacred person of Majesty. I could mention distinguished members of that party, who, in those inflammatory speeches which their extravagant admiration of the French revolution drew from them, both in and out of Parliament, have laboured frequently to convert our Revolution, in 1688, into an authority for the treasonable doctrine, that *the people of this country have a right to cashier their Soverign for misconduct*: in fact according to the avowed principles of the party to which I allude, no Majesty is sacred but the Majesty of the people—no Sovereign impeccable but that popular multitude, whose sovereignty was the long standing toast of these modern Whigs.'

'I cannot forget,' says Mr. Bowles, but he never said a word about it to the minister, while in office.—If he ascribes a denial of the inviolability of the sovereign to the whigs of England, we will not say what he is, but we will say that all the professions of that body, from the moment of their being first so distinguished, to that in which the said Mr. Bowles wrote, are against him. Whether his assertion, or the unanimous declarations of this great party, supported by the uniform tenor of their conduct, will have most weight, we shall not undertake to decide.

From his awful tripod, this oracle pronounces it to be treasonable doctrine to say, that 'the people of this country have a right to cashier their sovereign for misconduct.' What did the people of this country do at the Revolution? They sent their emissaries to Holland; they invited William to come here with a foreign fleet and a foreign army; they hailed him on his landing; they joined him on his march; they disregarded the invitations of James, and so terrified him that he fled out of the kingdom; they afterward waged war against him and his descendants, and set a price on the heads of the latter. Was not this the GLORIOUS REVOLUTION? and if Mr. Bowles's doctrine had then obtained, what should we have been now, and who would have swayed our sceptre?

Mr. B. shrewdly observes 'that, under the different establishments which have had the ascendancy in this country, the sovereign and all who derive any power and authority under him were required to be of the religion established by law.' He has no objection to this

this rule; and if our establishment had been popish, he, good man, would have set down quietly in privacy, and never have asked for one of the places which he now fills so much to the advantage of the public. *Credat Judæus Apella.*—His statement, however, betrays a little slip. He seems to have forgotten the exclusion bill, and the accession of James II., and the loyal addresses that were made to him, particularly that of the university of Oxford.—This argument would also justify persecution: each religious establishment has persecuted; his reasoning then proves too much, as it goes the length of shewing that we ought to discard toleration. He is not ignorant that there has been a time in which *toleration* was as much anathematized as *emancipation* is now.

Among the notable discoveries made by Mr. Bowles since the dismissal of the whig ministry set his pen at liberty, is this, that it is *clearly* beyond the competence of Parliament to entertain a Bill to repeal the Corporation and Test Acts. We suspect that some of our readers will be of opinion that his newly recovered liberty has rendered Mr. Bowles frantic; and we can cite other instances which confirm the suspicion of his approaches to raving:

'It is impossible, my Lord, to read the passage here extracted from the Act, by which the kingdoms of Great Britain and Ireland were united, without being struck with the inconsistency of the Legislature, in professing so much solicitude for the perpetual maintenance of the Protestant Episcopal Church, when, by progressive concessions to the Irish Romanists, it had so nearly given up the bulwarks of that Church, to a class of separatists, against the designs of which it was the main object of those bulwarks to guard, and which is indisputably the most formidable to our Protestant establishment.'—

'Depend upon it, my Lord, that nothing will tend so much to conciliate our fellow subjects in Ireland, who are of that persuasion, as to convince them that they have nothing more to expect in the way of concession. If they are not satisfied with what they actually enjoy; if their hearts do not overflow with gratitude for what has been done for them in the present reign; if they do not esteem themselves happy, supremely happy, in the enjoyment of complete toleration; of every right, religious and civil, which can exist in a state of society; and of the full benefits of the British Constitution; it is most preposterous to expect that the removal of the few remaining restrictions to which they are still subject, and which are so just and so reasonable, will satisfy them.'

Why was Mr. Bowles silent while his munificent benefactor, Mr. Pitt, was prosecuting this mischievous destructive system of concession? If the remaining restrictions are so slight that the Catholics should be contented under them, why should Mr. B. and the *No Popery* Junto be so anxious to retain them? When the point is the submission of the Catholics to them, they are light and trivial: but when it is proposed to give them up, they grow into things of the last importance, they are the fences, the fundamentals, the vitals of the constitution.

We

We now take our leave of Mr. Bowles, and beg pardon for having made rather free with him: but it really has been his odd behaviour on this occasion which has unintentionally influenced us. At parting we would only observe that Mr. B. is the last man who ought to *depreciate* the differences which the law yet makes between Catholics and Protestants. What *comforts* does he not owe to his connection with the dominant religion? A carriage and a country-house are very agreeable things, not readily and cheerfully to be resigned. Jo.

Art. 28. *The Policy of the Blockading System refuted,* with Observations on the present Stage of the War. In a Letter to a Friend. 8vo. pp. 58. 2s. 6d. Wilson. 1807.

The views of this writer are so just and liberal, that we regret his not having taken the requisite pains to render his composition an advantageous and attractive vehicle for them. Humour is a weapon of very difficult management; and the task is not easy to infuse it into writings. Plain statement is much more important: but the labour necessary for that more humble article has not been bestowed on the present piece of workmanship. To instruct others is an honorable service, but those who embark in it should take care to qualify themselves for the high charge; and they should recollect in all their communications of this sort, the respect which is due to the public, and to themselves.—Obliged, however, thus to animadvert on the imperfect state in which these lucubrations are sent forth, justice calls for the admission that they contain many hints and observations which well deserve attention. Jo.

Art. 29. *Remarks on the Injustice and Impolicy of our late Attack upon Denmark.* 8vo. pp. 70. 2s. Mathews and Leigh. 1807.

If the measure here considered was dictated by necessity, every person must confess that it was of a painful and humiliating nature. The degradation which it inflicted on a respectable nation, united to us by peculiar bonds, and the calamities in which it involved so many individuals, rendered it painful; while the consideration that England should be so reduced, as to seek its safety from means so odious and desperate, is truly humiliating. Even the *éclat* of success in its first moments was not sufficient to banish these reflections from the public mind, as was apparent from the manner in which the intelligence was received, and from the conduct observed on the arrival of the fruits of this sad triumph, so different from all those which had hitherto signalized Britain. The secrecy and success, with which the measure was conducted, seemed for a while to dispose men to forget the circumstances in which it was atchieved: but farther reflection has suggested that the secrecy was favoured by the incredibility of the proceeding, while subsequent information has explained the success by the absence of all means of resistance.

The judgment of the public being now formed, therefore, on its *secrecy* and its *success*, its *necessity* and its *effects* remain to be appreciated. The author of the present pamphlet combats the necessity of this measure with address and ability; and he denies that the fortunes of England were reduced so low as to make it requisite to have recourse to measures of such a character. Being clearly of opinion that the proclamation of ministers completely fails to

justify

justify this lamentable proceeding, we own that its policy appears to us to be equally questionable with its equity. He who does not strongly feel the importance of a character for justice, to nations as well as individuals, is incapable of entering into our sentiments on this subject. If this act has not occasioned the war with Russia, it has certainly furnished an admirable pretext for it. How completely has it thrown the Danes into the arms of France; and how inveterate has it rendered them against the English! Has not every inferior maritime power felt it as an insult; and what colour has it not given to the charge of our enemy that we are the tyrants of the sea? Can we again boast of the antient simplicity and honesty of character by which we claimed to be distinguished?

This pamphlet indicates feelings and sentiments worthy of our best days, expressed with great correctness and neatness, and with considerable glow and animation. We confess that we look with anxiety to the decisions of our national councils, and to the opinions of those eminent persons whose sentiments, whether in or out of place, will be regarded by the country and by Europe as stamping the national character. Jo.

Art. 30. *A Letter on the Abolition of the Slave Trade;* addressed to the Freeholders, and other Inhabitants of Yorkshire. By W. Wilberforce, Esq. 8vo. pp. 196. 2s. 6d. Cadell and Davies. 1807.

Desirous of vindicating, in the judgment of his constituents, the line of conduct which he has pursued on the subject of the Slave Trade, and the circumstance of its having occupied so large a portion of his parliamentary life, Mr. Wilberforce here takes a general review of the whole controversy relative to this great object. Recollecting also the interruptions which this interesting discussion experienced, the various topics which have occurred in the course of the last fourteen years to call off the attention of the public from it, and the change which even the National Legislature itself has experienced by our Union with Ireland, he felt himself powerfully impelled to recall the attention of Parliament, and of the nation, to the merits of the question; being apprehensive, 'though a distinct impression of the general outlines of the subject may remain, that many of its particular features may have faded from the recollection.' Justified by these reasons, he states at large the facts and principles on which the Abolitionists rested their cause; and the issue of this long contest must have sufficiently rewarded Mr. W. not only for this labour, but for all his preceding exertions. Mo.y.

Art. 31. *Brief Considerations on the Test Laws:* in a Letter to the Right Honourable Lord Viscount Milton. By a beneficed Clergyman of the Established Church, and a Yorkshire Freeholder. 8vo. 6d. Mawman.

These Considerations of a Clergyman of the Establishment merit general notice; especially as they display a mind exempted from ordinary prejudices and narrow views. Admitting, as all consistent Protestants must admit, the right of private judgment, this writer argues against *any* punishment being inflicted on its legitimate exercise.

exercise. Though warm in his attachment to the Established Church, he reprobates the defence of it by an unjust and impolitic measure; in which light he regards the enactment of Test Laws. 'Their continuance is *unjust*, (he observes) because differences of opinion respecting religious doctrine and discipline are made the ground of civil and political distinctions;' and it is *unwise*, 'because they are nugatory as to their object, and deprive the country of the services of many able, upright, and conscientious men, while they afford no effectual barrier to the admission of persons of all descriptions into every office of the State.'

In reply to those who urge that the annual Indemnity-act removes all cause of complaint against the continuance of the Test Laws, the Clergyman observes that this Bill 'grants that as a favour, which is due as a right—that it conveys censure, as forgiveness implies guilt.' He generously pleads in behalf of our Nonconformists, that their conduct has not merited the stigma which the Test Laws inflict on their principles and character; and he reminds his readers that the Dissenters originally agreed to the passing of these laws for the sake of the general good, being given to understand that this surrender of their rights was only to be temporary: a statement which we believe to be correct, though not generally known.

Far from apprehending danger to the Church from the repeal of the Test Laws, the writer conceives that, in this view of the subject, it would be a politic measure; for he regards these laws as a rallying point to numerous classes of Dissenters, who, if this grievance were removed, could never be brought to act in concert against the Establishment.

In fine, this liberal and bold-spirited clergyman offers his sentiments without disguise on the opposition to the late *Catholic Bill*, condemns without reserve the injudicious zeal for the Church displayed by 'Messrs. Percival and Co.', deprecates the conduct recently pursued with regard to Ireland, and laments that, when the circumstances of the times so imperiously demand the union of all members of the state, any measures should be pursued which tend to excite disunion.

We cannot report the substance of this animated pamphlet without expressing our approbation of the just view which its author has taken of a subject generally misunderstood; nor without hoping that the sentiments which he espouses, however unfashionable at present, will ere long be adopted as a principle of government. Mo-y.

POETRY.

Art. 32. *Poems, original and translated.* By P. J. Ducarel, Esq. Crown 8vo. pp. 174. 7s. Boards. Carpenter. 1807.

If this little volume displays no very high poetical powers, it is at least the production of an amiable and cultivated mind. The nuptial song, at page 108, which is in a great measure imitated from Catullus, is by far the most successful piece in the collection. We transcribe the opening:

'YOUTHS.

'Blest morn! that shines with lustre on the rite;
Blest morn! precursor of the happier night!

Hail

Hail Io Hymen! Hymen wreath'd with flow'rs;
And chide the dull rotation of the hours.
Hence, Phœbus! to the lap of Thetis hie,
And leave to gentler Hesperus the sky:
Juventius seeks delights as blest, that flow
From lov'd Myrtilla in these realms below:
Ting'd are her glowing cheeks;—away away,
Thy cruelty, oh Phœbus!—close the day;
Oh spare her gentler feelings; let the shade
Conceal the blushes of the trembling maid.'

'MAIDENS.

'Nay rather, lordly god of light, restrain
Thy steeds, that dart along the starry plain;
Bear hence, oh Hymen! mov'd by these our lays,
The nuptial torch's consecrated blaze.
What agony of sorrow more severe
Can agitate the mind, and prompt the tear,
Than the sad hour decreed the maid to tear,
Lamented object! from parental care?
See how thy mother vents her grief in sighs!
Oh mark his anguish in thy father's eyes!
And thou, our sister, fly! ah fly, we pray,
Of proud imperious man the iron sway.'

Mr. Ducarel appears to be a young author, and is sometimes betrayed by his inexperience into faults which more practice in composition will remove. *Stricken* (p. 17) is not a monosyllable; *gloomly* (p. 11.) is not an English adjective; and we think that the following line has very small pretensions to be called a verse (p. 68.)

'Summoning his last effort to his aid.'

The author will soon learn to correct such errors as these; and we hope that he will also restrain the luxuriancy of classical allusion, which gives an air of pedantry to many of his compositions, without contributing to the illustration of his subject. **Denm.**

Art. 33. *The Butterfly's Ball, and the Grasshopper's Feast.* Said to be written for the Use of his Children, by Mr. Roscoe. Liliputian 4to. 1s. (or 1s. 6d. coloured.) Harris.

Art. 34. *The Peacock "at Home:"* a sequel to the Butterfly's Ball. Written, by a Lady, and illustrated with elegant Engravings. Lillip. 4to. 1s. plain. 1s. 6d. coloured. Harris.

We cannot mention the first of these little pieces otherwise than as a pleasing child's book, executed on a pretty idea; the author having had no other object in writing it than the amusement of his children: but it has had the good fortune to occasion a Sequel, which possesses such singular merit, that even grown persons of taste must inevitably be amused by it. *The Peacock "at Home,"* has indeed been much read, and deservedly applauded for the knowlege of the feathered race which it displays, and familiarly communicates; for the judgment with which each bird is introduced, and his proper part and station assigned; and for the humour with which this ac-

count of feathered bipeds is made satirically to glance at the follies of unfeathered two-legged animals.

Piqued at the Butterfly's Ball, the Peacock, resolved not to be outdone by the insect tribe, determines on giving a *fête*, and sends out cards of invitation to the feathered race by six carrier-pigeons, for St. Valentine's day. The guests invited are enumerated; their several amusements when assembled are related; a waltz is danced; a card-party is formed; a supper is given; and the whole (to employ the fashionable term) *goes off charmingly*. We copy the account of the supper:

'Old Alderman CORM'RANT, for supper impatient
At the Eating room door, for an hour had been station'd,
Till a MAGPIE, at length, the banquet announcing,
Gave the signal, long wish'd for, of clamouring and pouncing;
At the well furnish'd board all were eager to perch,
But the little Miss CREEPERS were left in the lurch.
'Description must fail; and the pen is unable
To describe all the lux'ries which cover'd the table.
Each delicate viand that taste could denote,
Wasps *à la sauce piquante*, and Flies *en compôte*;
Worms and Frogs *en friture*, for the web-footed Fowl,
And a barebecued Mouse was prepar'd for the Owl;
Nuts, grains, fruit, and fish, to regale ev'ry palate,
And groundsel and chick-weed serv'd up in a sallad.
The RAZOR-BILL carv'd for the famishing group,
And the SPOON-BILL obligingly ladled the soup;
So they filled all their crops with the dainties before 'em
And the tables were clear'd with the utmost decorum.
When they gaily had caroll'd till peep of the dawn,
The Lark gently hinted 'twas time to be gone;
And his clarion, so shrill, gave the company warning,
That Chanticleer scented the gales of the morning.
So they chirp'd, in full chorus, a friendly adieu;
And, with hearts quite as light as the plumage that grew
On their merry-thought bosoms, away they all flew.'

The last four lines constitute an admirable finale:

'Then long live the PEACOCK, in splendour unmatch'd,
Whose Ball shall be talk'd of, by Birds yet unhatch'd.
His praise let the Trumpeter* loudly proclaim,
And the Goose lend her quill to transmit it to Fame.'

Moy.

Art. 35. *Conversation*: a didactic Poem, in three Parts. By Wm. Cooke, Esq. Crown 8vo. pp. 92. 4s. Boards. R. Phillips. 1807.

Though this title page contains no intimation that the work is not now for the first time published, that fact appears in the dedication, and our readers will find an account of the original edition in our 21st Vol. N.S. p. 111. As we then observed, much good sense is displayed in the poem; and by a strict attention to the rules laid down by Mr. Cooke, every man might become agreeable, if

*The Agami, or Trumpeter, a native of America, remarkable for a singular noise, resembling the instrument from which it takes its name.'

not

not brilliant, in conversation. They are expressed in smooth lines, and in that useful and homely style which perhaps is best suited to didactic essays on practical subjects.—The dedication contains a tribute to the worth and talents of the writer's friend, the late Maurice Morgann, Esq. formerly Under Secretary of State to the Marquis of Lansdown, and author of "Remarks on the Slave trade," and an "Essay on the character of Sir John Falstaff."

Denm. G.2.

CORRESPONDENCE.

Hibernicus expostulates with us on the subject of assigning blunders in speech to his fellow countrymen, under the designation of [illegible] &c. and expresses his dislike of all national reflections. *Irishisms*, [illegible] him in this liberal sentiment; and we We perfectly agree with [illegible] confidently rely on the general tenor of the M. R. to prove that our practice is consonant to such a profession: but our correspondent must be aware of the difference between *national reflections*, which are often unfounded, as the phrase is generally applied and understood, and the specification of or allusion to national peculiarities or failings which really exist. It is needless to point out the right and the propriety of exercising a freedom of this kind; and in this respect we proclaim ourselves to be of *no country*, but ready to administer distributive justice equally to all,—each of us protesting,

"*Tros Tyriusque mihi nullo discrimine agetur.*"

It is not practicable for us to take notice of every production of that class to which Mr. Keegan's letter refers; and we believe that his work has been overlooked among many others of a similar nature.

The publications mentioned by Ἄτιος were noticed by us on their first appearance; and we must put in "*a Plea for Indulgence*" in not again adverting to them.

If the Scriptures consisted entirely of precepts, the question of *Veritas* would create a difficulty: but prophecies may be of the nature of *sealed orders*, the contents of which were not to be immediately disclosed.

Moy.

☞ The APPENDIX to this Volume of the Review will be published with the Number for January next, on the 1st of February, and will contain (as usual) various articles of FOREIGN LITERATURE, with the *General Title, Table of Contents*, and *Index*.

We have often received complaints from our readers, respecting the irregular manner in which our Appendixes are supplied to them by their booksellers; and we are sorry again to have occasion for adverting to this subject. We request our friends, however, to observe that the *publication* of our supplements, if not the *delivery* of them in the country, invariably takes place with that of the numbers for the months of January, May, and September in every year; and it in fact rests with them to impress on their booksellers a due attention to the supply of these numbers, in which alone we give accounts of the productions of Continental presses, and without which no copy of the M.R. can ever be complete, or be bound up in volumes.

Errors. Pp. 378. 395, 426, 427,

THE APPENDIX TO THE FIFTY-FOURTH VOLUME OF THE MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

ART. I. *Histoire de l'Anarchie de Pologne*, &c.; *i. e.* A History of the Anarchy of Poland, and of the Dismemberment of that Republic. By Cl. RULHIÈRE. To which are added, *Anecdotes relative to the Revolution in Russia in* 1762, by the same Author. 4 Vols. 8vo. Paris. 1807. Imported by De Boffe. Price 1l. 8s. sewed.

MANY of our readers will recollect the ability displayed in the *Anecdotes relative to Russia** which are republished with the volumes before us, the interest which they excited, and the various information which they conveyed. A production on a subject like the present, by the author of that performance, will naturally raise high expectations; and we may venture to say that they will not be disappointed. It is true that the work now under review is posthumous and incomplete, but it is little chargeable with the imperfections and inaccuracies which generally belong to publications so circumstanced. Had the writer lived to have given it the last finish, doubtless some imperfections in the arrangement would have been remedied, some deviations from unity of design would have been avoided, some parts of which we should

* See Rev. Vol. xxii. N. S. p. 557. (Appendix) and Vol. xxiii. p. 477.

regret to be deprived would have been suppressed, and some others might have been supplied, but the quality of the materials of which it is composed could not have been superior. This observation, however, applies chiefly to the latter parts of that portion of the history, which appears as it came from the author's hands. We would not be understood to deny that throughout this valuable narrative we might specify some matters which are not necessary to the subject of it: but they serve to place it in a more clear light, and are introduced with singular felicity. The pleasing manner in which this is effected, and the variety of instances in which it occurs, form a very distinguishing feature of these volumes.

A short sketch of the author's life is prefixed; whence it appears that he had every advantage of education which his country could afford. He was born of respectable parents, was educated in the college of Louis le Grand, and served some years in the army. On quitting that career, he became Secretary to the Comte *de Breteuil*, whom he attended in his embassy to Russia in 1760; and there he was eye-witness to the extraordinary revolution in that country which he has so ably narrated. Having attended his patron in Russia and in Sweden till the year 1764, he returned to Paris, where he composed the *Anecdotes*; and though, in consequence of applications made on behalf of the Czarina, this work was not published till after her death, it was circulated in manuscript, and had been as generally read in the circles of Paris as if it had passed through the press.

Disappointed in the expectation of a mission into Poland, for which the famous *Dumouriez* was afterward selected, M. RULHIÈRE was employed to write the history of the troubles of that country for the instruction of the Dauphin; and a pension of 6000 livres was settled on him, which he enjoyed to the time of his death. He was also secretary to Monsieur, the king's brother; and to this appointment we owe the volumes now published, in preparing which the writer was engaged twenty-two years, namely from 1768 to 1790: but the critical reader, who knows what time a finished performance of the same kind with the present will require, cannot wonder at the length of this period. The Prince, for whose use it was penned, had reigned seventeen years when the author died; leaving his manuscript incomplete, extending only to the year 1770: but from notes and fragments left by him, it is continued down in a compendious manner to 1774.

We agree with the editors in thinking that M. RULHIÈRE executed his undertaking in such a manner as to furnish instruction to all cabinets. We are told that he pursued his

his labours much at his ease, consulted living witnesses, examined the correspondence of statesmen, collected and assorted abundance of materials, arranged them with taste, introduced them with grace, gave its full force to each detail, and was less desirous of reaching the concluding pages, than anxious that none should be imperfect. He was not satisfied with the information which he was able to procure at Paris; and in order to attain that which was more full and authentic, he visited in the year 1776 the Courts of Vienna, Dresden, Berlin, and, it is said, that of Poland.

He has been charged, it is observed, with ascribing great events to trivial and frivolous causes: but it is very properly asked whether, in so doing, he has departed from truth, and whether such has not been in numerous instances the course of public affairs. We are farther assured that few historians have taken so much pains fully to inform themselves, and fairly to state the result of their researches. The evidence of this fact is the mass of materials which he brought together, and the vast collection of documents, of testimonies, and of relations which he carefully compared and examined. Indeed, the observation of the editors on another work of this author does not appear to us inapplicable to the present: 'such is the felicity of the transitions, the elegance of the style, and the harmony of the colouring, that a charm is imparted to the whole, which makes us overlook those violations of unity from which it is not wholly free.'

Acquiesing, then, in the remarks on this performance which we have quoted from its editors, we might proceed directly to give a summary of its contents, and specimens of the manner in which it has been executed: but, before we do this, we are tempted to offer a few observations in corroboration of and addition to those already made.

A complete knowlege of the subject, the result of long and laborious researches, favoured by opportunities and situation, —matter well digested, and disposed with judgment and taste, —a style boasting of the polish which leisure and considerable literary attainments alone can give,—and a particularity of detail which can only be expected from a person who is himself conversant in affairs,—unite in rendering this one of the most interesting historical performances which the French press has for a long time produced. Events are traced to their remote as well as more immediate causes, and their distant as well as proximate effects are ascertained. Numerous facts, incidents, and anecdotes, which are no where else communicated, are here related; the omissions of other narratives are supplied; their obscurities are elucidated; and a history which

is eminently intricate is rendered highly luminous. A vast mass of curious information,—a rich assemblage of transactions passing on widely distant and diversified scenes,—the developement of matters wrapped in almost impenetrable secrecy,—a brilliant collection of portraits of men of all religions and states, civilized and uncivilized, Catholics and reformed, Greeks and Mussulmans, sketched with boldness and felicity,—and accounts of transactions and usages which appear singular in those regions of the globe, render the work as amusing to the general reader, as it is instructive to candidates for public stations.

The direct object of the narrative is to submit to its reader's view the particulars of the decline and subversion of a once mighty member of the European commonwealth. If he has patience, tolerable comprehension of mind, and the necessary preparatory knowlege, he will see in what degree radical defects in the state of society, positive vices in the frame of the government, the selfish intrigues of powerful subjects, the mistakes of upright and patriotic citizens, intolerance and religious dissensions, fatal incidents, the not less impolitic than unprincipled avidity of some states, and the unaccountable stupor and blindness of others, united in producing the sad catastrophe which made such an inroad on the antient state of Europe, and which brought on that entire subversion of it that we have witnessed. He will here farther learn the particulars of the revolution effected in the state of Russia by Peter I., with the vacillating policy of his immediate successors; and from another work of the author already mentioned, he may inform himself of the steps by which Catherine deprived her husband at once of his throne and of his life, and, though a stranger, succeeded to the largest and most despotic empire in the world. The intrigues of her court, the projects of her boundless ambition, and the events of her reign, are stated from its commencement to the sad epoch of that infamous act of royal robbery, the first partition of Poland. He will learn something, though he will probably deem it too little, of the former glories of the country of the Jagellos and the Sobieskis; and he will be taught its decline under the imbecile Princes of the house of Saxony, particularly during the traitorous administration of Comte *Brubl*, the weak and wicked minister of Augustus III., who involved in unparalleled calamities the electoral dominions of his enfeebled master, and who subjected his kingdom to the domination of Russia. He will here see that displays of wisdom and heroism the most splendid, and sacrifices the most costly, signalized the struggle which the brave Poles maintained

against

against profligate and treacherous fellow citizens at home, and powerful and successful enemies abroad. The patriotism of *Branicki* and *Mokranouski*, of the Bishops of Cracow and Kaminiek, the devotion to their country of the *Pulawskis*, and the firmness and perseverance in a well meant but preposterous policy of the powerful house of *Czartorinski*, yield to nothing of which we read in any age or country. The examples of public virtue, and the displays of consummate ability, which ennobled the final struggles of Poland, supply a lucid comment on the well known saying, ascribed we believe to the father of the degenerate *Poniatowski*, "*Malo periculosam libertatem, quam quietum servitium.*"

As collateral to the main object of the work, we meet with accounts of various courts of Europe and Asia, and of most of the statesmen who figured in the latter half of the last century; among which the most curious and elaborate is that of the late Prince *Kaunitz*. We have neat and perspicuous relations of the revolution in the policy of the Porte, and of its connection with the decay of the Ottoman power, the ascendancy of Russia, and the fall of Poland; of the calamitous effects of the practices of Russia in the Morea, of the heroic atchievements of the brave *Hassan*, and indeed of all the events of the war which ended in the peace of Kainardi in 1774.

This history is highly valuable as it exemplifies the mischief of inflaming religious animosities, and keeping up dissensions on account of differences of this nature. It will be seen in these pages, that, without the basis of religious disunion, and if all the subjects of Poland had been united by a participation of the same rights and privileges, the perfidy and violence of Catherine, and the intrigues of bad citizens, would never have effected the overthrow of the kingdom. Our present rulers and their adherents, the advocates of exclusion on account of religion in the nineteenth century, may here learn an useful and an aweful lesson. In the flourishing and prosperous days of Poland, she knew no exclusion from place and power on account of religion, but persons of all persuasions were equally eligible to stations and offices in the republic. The intolerant spirit, which produced such mischiefs in other countries, at length extended itself to that state; and the Dissidents came to be regarded as an isolated body, which was to be depressed, and deprived of its political rights. This was effected; and though their worship was still tolerated, they were debarred from all situations of trust and emolument. Hence was derived the pretext of which Catherine availed herself to interfere in their internal affairs. The stigmatized

sectaries regarded her as a protectress; and they favoured her attempts, sometimes openly joining her forces, and at others imparting to her secret information.

We shall lay before our readers M. RULHIÈRE's account of these matters:

'The Poles had adopted the Roman canon law, with all its pains and penalties: but still, in spite of those provisions, and of the credit of the Bishops, who were also the first senators of the kingdom, the natural liberty which prevailed among the people was never invaded; and this country, which we have seen laid waste in our days on account of religion, was the first state in Europe which set the example of toleration. There, mosques were seen to arise amid churches and synagogues; and the republic had no subjects more faithful than the Mahometan Tartars who lived under its protection. All the lands of the nobles were cultivated by Jews. By her constitution, Poland could make no conquests; and she owed her aggrandisement, and the accession of surrounding states, to her toleration. Red Russia become one of her provinces on the express condition of retaining the christianity which it had received from Constantinople. Leopold, (or Lemberg) the capital of this province, *has always been the seat of three bishops, a Greek, an Armenian, and a Roman catholic;** and it was never inquired in which of the cathedrals a person who was contented to live as a subject, without sharing the functions of sovereignty, received the communion. Lithuania, while pagan, united itself to Poland; and even after christianity was received there, very superstitious usages were tolerated, one of which was nourishing a serpent in each house as its tutelary deity. At the reformation, the two reformed communions engaged votaries in Poland.

'To this time, however, toleration only extended to particular privileges; which, in derogation of the antient laws, ensured to each province its particular religion: but in 1573, when Poland gave a sanction to its government, toleration was erected into a general and positive law. All the gentry professing that they thought differently on the subject of religion, the name dissidents embracing even the catholics, *inter nos dissidentes de religione*, mutually engaged as well for themselves as for their successors, never to make war on account of religion; and they swore that religious persuasion should never cause any distinction between the rights of citizens. *Henry de Valois*, celebrated for his victories over the Calvinists of France, was elected king by the very Diet which enacted this law: but the ambassadors, who came to France to offer him the crown, brought peace and toleration with them; and that Prince, stained with the blood of his fellow subjects, took a solemn oath in Poland, on the altars of the

* We invite the attention of a certain learned Lord to this passage, who laid no common stress on an assumption contradicted by this fact, of which the East affords numerous other instances. *Rev.*

Roman

Roman church, that he would no longer be a persecutor. In the following reign, a fresh benefit resulted from the same policy; when the piratical Cossacs of the Ukraine, who fancied themselves to be proselytes to the Greek religion, submitted to the republic. These new subjects joined to the superior cavalry of the Polish nobles, an infantry not less excellent; an union of which no European nation could then boast. These were the best days of the republic.'

It is next remarked that the ambition of the court of Rome disturbed this tranquillity. That see was desirous of uniting all christians in subjection to itself. Poland seconded its views, and the bishops yielded, but the inferior clergy and peasants were less accommodating. The Pirates of the Ukraine were required to submit to the head of the Western church; but, on examining the Gregorian calendar, and finding that the days were reckoned in a manner different from that to which they had been accustomed, they concluded that the doctrine proposed to them was wholly subversive of their religion. Political discontents, we are also told, aided their fanaticism. A rebellion of the most inveterate nature followed; and when the insurgents were defeated, they separated themselves from Poland, and submitted to the Czars of Muscovy, who professed the same religion with themselves. The disaffection of these Cossacs extended itself to all the Polish peasants of the same religion, and induced them on every occasion to co-operate with the sovereigns of Russia.

M. RULHIÈRE minutely traces the steps by which the republic was induced to exchange its mild and tolerant laws for illiberal and persecuting maxims, which weakened its power, and finally led to its overthrow. For a considerable time, each king swore to the law of 1573 on his accession: but, such was the change in public opinion, that the name of *Dissidents* no longer designated as formerly all the orders of the state which thought differently on matters of religion, but solely those who dissented from the Roman communion. The royal oath, though expressed in the same terms, preserved not the same meaning; that is, of an engagement to maintain peace not only *between* the dissidents, but *with* the dissidents. They now formed only a tolerated sect; and the general spirit was every where hostile to their claims to assume public functions: but they were not disqualified by law for the exercise of them, till the accession of Augustus III. in 1736.

With feelings of humiliation and regret, we reflect that so many Britons of this day have urgent reasons which should induce them to study these retrograde movements of the antient republic of Poland, in respect to the wise, politic, and humane doctrines of toleration. While religious distinctions

were unknown in that commonwealth the state flourished, and received constant acquisitions of territory; it abandoned this equitable and salutary course, and it became the scene of internal distractions, and ultimately fell a prey to states which had either been its vassals or had respected its power.

The following portrait of a minister who was conspicuous in the Russian councils, during several reigns, appears to us to be curious, and may serve as a short specimen of the author's skill in this department of historic composition:

'At the moment in which Elisabeth seized the throne, and banished the strangers who filled the great state offices, one minister only was left, a Russian native; and in despite of his known vices, his sovereign placed him at the head of the administration. This man was *Bestuchef*, a vigorous genius, but without culture, without morals, and without character. The court regarded him as determined, because he despised shame, and never had recourse to intrigue where impudence would serve. It was a maxim of his policy, that no man existed to whom it might not be proposed to act criminally; all the finesse that he attempted was to stammer in his conversation, in order that he might recall his words under the pretence that he was misunderstood; and to affect not well to comprehend the language in which he was addressed, in order that repeated explanations might be made, and that persons should say more than they had intended.'

M. RULHIÈRE thus describes the war which broke out in 1756:

'The moment which witnessed the commencement of this war beheld also the dissolution of all the antient alliances which respectively united the several powers of Europe; a dissolution effected not by real changes, which the lapse of time and the vicissitudes of human affairs had produced in the interests of states, but in consequence of the miserable intrigues of women and favourites, of the secret manœuvres of ministers, of distrusts artfully inspired, and of the unjust and frivolous jealousies of sovereigns. All nations made ready for war. No power knew its allies. Every thing seemed uncertain.'—

'The alliance between Austria and France terminated in Europe the fairest period of public policy, and subverted that antient order which had existed for a hundred years, namely from the peace of Westphalia: an order founded on invariable principles, which had established an equilibrium between states, and which enabled the weak to protect themselves against the most powerful. At this epoch commenced a new æra in Europe. In signing this treaty with Austria, France let fall from her hands the balance of Germany; that immortal atchievement of her most skilful ministers, seconded by her most able Generals.'

In concluding a very clear and satisfactory account of the changes and events which induced the decline of the Ottoman

Ottoman power, and which made it cease to be any longer a counterpoise to Russia, in consequence of which that government was enabled to pursue its designs successfully against Poland, the author observes:

'Christian states, without violating their religious opinions, without abandoning their antient usages, may invent or adopt new arts, and perfect or change their governments and their laws: but this conduct is impracticable among a people whose legislator, at once a conqueror and a prophet, has blended together religion and government. Among the Mussulmans as among the Jews, the sacred, the political, and the civil laws form a triple chain which deprives men of every species of liberty. Hence that long perseverance of the Turks in their usages, that superstitious horror of all knowlege which was not possessed by preceding ages, and that firmness with which they refuse to avail themselves of all modern improvements in arts; so that if the Mussulmans had not in any way degenerated, and had preserved their early institutions in all their original vigour, it would still follow that they would not be the less inferior to all the European nations of the present day. The situations of the spiritual lawyers, it is true, depend on the pleasure of the Sultan, and by a word he can depose them: but they, notwithstanding, in their capacity of interpreters of the sacred books, are the supreme arbiters of peace and war. They alone, declaring whether a war is just or unjust, promise or refuse to those who take a part in it the crown of martyrdom: but their authority is less absolute amid the tumult of arms, and they are therefore friends to peace, as increasing their power.'

Much interest is imparted to this work by the ample manner, in which it details the intrigues of the Ottoman Court and the character of its Princes. The portrait of Mustapha, the reigning Sultan of the time, is a master piece. The various traits, widely differing from those with which we are familiar, in consequence of differences of religion and manners, are well preserved, and serve strongly to engage attention to them. Similar praise belongs to the account of a cotemporary Khan of Tartary, Crim Gueray; and in another part an exquisite picture is given of the political relations, social institutions, and simple manners of this primitive people.

In the Diet which raised *Poniatowski* to the throne, the Dissidents solicited the restitution of their antient political rights. The cry of the day, however, was against them; and able statesmen, such as the Princes *Czartorinski*, availing themselves of this circumstance in order to preserve and enhance their own consideration, opposed their demands. In the language of the author, 'this affair was left by these princes to the fanaticism of the multitude, whose favour they wished to engage in order to ensure the success of other enterprizes.

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The Diet was inexorable. The matter was no sooner opened, than a violent outcry was raised, and the secretary of the Diet, who held in his hand the projected enactment, was not suffered even to read it.' The Princes *Czartorinski* were men of talents, and sought the public weal, though by strange modes: but they did not discern till it was too late, that the strength of a state consists in an union of its subjects; and that religious dissensions are ever the forerunners of the decline and fall of nations.

Catherine, the crafty and ambitious Catherine, was not tardy in availing herself of this grand political mistake; and in a proclamation which she issued, she required "that certain oppressed gentlemen should have their rights restored to them; and that the Greek Dissidents, the Lutherans and Calvinists, should have the free exercise of religion, be capable of holding offices and exercising magistracies, and be eligible to seats in the senate."—Through the powerful interference of Russia, the dissident nobility were at length declared admissible to all offices and magistracies, and were placed on an entire equality with the catholic nobles; with the single exception of royalty, from which they were excluded. The boon, however, came too late, for the mischief had been too nearly consummated, to allow of its being arrested by any healing measures. Though the Dissidents formed but a small portion of the free population of Poland, the oppression of them occasioned the decline of the state, and contributed in an eminent degree to its subversion.

We copy the picture which the author has drawn of the Russians:

'The discordance apparent in their manners is the most extraordinary that ever was witnessed. Their antient poverty is seen by the side of Asiatic pomp; Jewish superstitions are associated with the most unbridled licentiousness; stupid ignorance is coupled with a mania for the arts; unsociability characterizes a gallant court; the pride of a victorious people is blended with the chicane of slaves, and academies with barbarism; orders of chivalry adorn the chiefs of a people who have no term in their language to express *honour*; triumphal arches are contrasted with wooden trophies and monuments; and in them a sentiment of conscious weakness struggles with a persuasion that they have realized every species of glory.—Behold the result of half a century of the astonishing labour of Peter I. This has been the effect of all his toil, because he did not give laws to his subjects, and because he introduced the arts among them before he reformed their manners. We imagine that we contemplate the materials of a grand edifice scattered, deteriorated, and discoloured by time even before they were applied to use, because an unskilful architect had prepared them according to a false measure;

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in consequence of which the work that had been just commenced has ever since been at a stand, and wears the appearance of a ruin.

'About the end of the eighteenth century, Russia was at war with China. She then was in suspense as to the part of the globe to which her power should be directed, and seemed to be attracted in an equal degree by the treasures of China, the delicacies of Persia, and the arts of Europe; she was a vast haunt of barbarians, to whose inroads all the polished nations of the globe seemed equally exposed. Peter was then engaged also in difficult wars in Europe. This circumstance, and the prudence of his minister in China, made him adopt the most wise and beneficial course; he concluded peace with that empire, and employed his machinations on the side of Europe.'

We find it stated by this writer, on the authority of experienced officers, themselves eye-witnesses of the scenes in question, that during the whole course of the first campaign in the contest between Russia and the Porte on account of Poland, twenty thousand well conducted troops could have dispersed the whole Turkish army, have traversed the Ottoman provinces, and have reached the heart of Constantinople; while, on the other hand, thirty thousand Turks inured to warfare, subject to discipline, and furnished with artillery, led by an able chief, would have been sufficient to have terminated the contest in a few months, and to have penetrated to the Russian capital.

An equally detailed and curious account here occurs of the insurrection in the Morea. In this affair, if the precautions of the court of St. Petersburgh had borne any proportion to its daring, success must have been inevitable. England favoured the Russian expeditions into the Mediterranean: but, after the burning of the Turkish fleet, she abruptly withdrew her co-operation, and incurred the deep though concealed resentment of Catherine.

It is observed by the author;

'That France and England were both ambitious of the honour of acting as mediators to terminate the war between Russia and the Porte: but Catherine regarded France as the author of all her difficulties, and would by no means consent to its interference. If obliged to have recourse to mediation, she resolved to betake herself to that of England: but her resentment, on account of the recent recall of her mariners from her fleet in the Mediterranean by that power, made her very averse even to this course.

'The English, by their internal divisions, the enormity of their debt, the bad choice of their ambassadors, and the abandonment of their oldest continental alliances, had lost much of that consideration and influence which their victories and conquests a few years before had secured to them. The king of Prussia, viewing them as in a state of rapid decline, did not fail to apprize the empress of his opinion, and advised her to place no dependence on the British government.'

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Though this statement proceeds from the mouth of an enemy, it is intitled to serious reflection. It cannot be denied that the weak and distracted councils of the more early part of this reign lost us most, if not all, of the advantages which the brilliant successes of the latter years of the preceding king had realized. With the ascendancy of a Northern favourite, began the eclipse of our glory. The terms of peace, the abandonment of the great Frederic, and the disgraceful scenes which the metropolis witnessed, sufficiently characterize the councils of that day.—The peace which followed the loss of our colonies was well improved: but, when that was, as we think, too precipitately disturbed, the former fortunes of the present reign again recurred, and have continued ever since with little interruption to exercise their influence over us.

Elaborate, instructive, and curious as is this work, it is to be observed that many of its statements and representations rest solely on the fidelity and judgment of the author. His relations, however, are in general consistent with themselves; and we are not aware that he is incorrect in any material facts. *Lacroix*'s account of the constitution of Poland will assist the reader to understand several of the details in these volumes, which would otherwise be scarcely intelligible. See his *Constitutions des principaux Etats de l'Europe*, Vol. I. Jo.

Art. II. *Mémoires*, &c.; *i. e.* Memoirs of Henry de Campion, Lord of Feuquerei, of Boscferei, de la Lande, and of Feuc, Gentleman to *Francis de Bourbon Vendôme*, Duke of *Beaufort*, and Lieutenant-Colonel of a Regiment of Infantry of *Henry d'Orléans*, Duke of *Longueville*; containing Facts relative to a Part of the Reign of Louis XIII., and the first eleven Years of that of Louis XIV., never before published; particularly many interesting Anecdotes of the *Dukes* of *Vendôme* and *Beaufort*, and Cardinal *Mazarin*: embracing the Period included between the Years 1634 and 1654. 8vo. pp. 362. Paris. 1807. Imported by De Boffe. Price 9s.

It would be asserting too much to say that biography ought not to descend below certain ranks and stations: because, in all the classes of human society, individuals may be found whose story, if properly related, would prove interesting and instructive. The narrative before us bespeaks attention as well in a public as in a private view; since the subject of it, by means of his connections with the house of *Vendôme*, and of the military service in which he was so long engaged, was an eye-witness of a variety of transactions which enter into and throw light on the history of his time. The story of the author

himself also merits our notice. He is to be regarded as a fair specimen of the *Gentilhomme François* of those days. We fear that, on the score of virtue and honor, the character of that order never materially improved on the features which it then bore; it may have become more enlightened, but we much doubt whether its value on the whole has ever since been equal to that which it possessed at the epoch of which we are speaking. It had shaken off the grossness of barbarous times, and was free from that levity and uncertainty which usually accompany high polish and refinement.—Be this as it may, however, proud feelings of honor, and sentiments of genuine virtue, governed the conduct of the deserving officer whose memoirs are before us; whose upright behaviour on all occasions, whose talents, and whose application to the duties of his profession, had they not been controlled by untoward accidents and a sensibility somewhat morbid, as well as by his untimely relinquishment of the career, must have raised him to considerable distinction. If we select some passages which elucidate the history of the period, we feel more anxious not to pass over those which delineate the man.

Henry de Campion was born in 1613, and lost his father when he was scarcely three years old. He relates a trait of Madame de C. which redounds very much to her honor; and which makes us reflect on the incalculable benefit that, in the middle stations of life, is derived from an intelligent assiduous mother, who devotes herself to form the minds and conduct of her offspring. In the best days of Rome, the matrons of that republic were not less celebrated for their domestic virtues and accomplishments, than were their sons for illustrious atchievements.

"My mother (says this author,) was left a widow at thirty-three years of age, and was very attractive; she had offers of marriage from many persons of consideration and wealth, all of which she refused. Her grief, for the loss of a husband who was most dear to her, only made her more resolute to give a good education to the children who had been the fruits of her union. My elder brother, and my younger, who was destined for the church, were sent to the college *de la Flèche*: but my sisters were retained at home, my mother justly thinking that she could give them the sort of education which would suit their destiny in life, fully as well as any mistress of a public seminary. Moreover, not having sufficient means to maintain all the boys at school, she assumed the task of teaching me to read and write; and she took care to put into my hands those books only which were calculated to form my mind, and to inspire me with good sentiments. Plutarch's Lives were the first volumes which I was allowed to read at my discretion; and though this work seemed to be above my years, I acquired a taste for it which never afterward left

left me. I am ready to acknowlege that I owe all the good sentiments which I ever cherished, to this excellent book; which, in my estimation, best instructs us to act our part well, as *Montaigne* does to know ourselves, and Seneca to die nobly. Reading was at once the study and amusement of my infancy; the period of which happy age I spent almost altogether with M. *de Pilliers*, Lord of *Barc Rouserai*, a man abounding in good qualities: he was kind enough to oblige me to give him an account of what I read, and to point out what I found worthy of notice as I proceeded; he condescended to reason with me on my observations; and he made me discuss them in the good society which frequented his house. It was in this manner that I was brought up till I was eighteen, when there were few French books that I had not read, particularly such as treat of history, which I have ever preferred to all others, except Seneca and *Montaigne*, who have constantly been my favourites.'

This volume affords a respectable proof of the attainments which may be atchieved by a person of good abilities, who is master only of his native language. It would appear that the French have been before hand with us in the preference given to private education in respect to daughters: a preference which, in the case of females, has our decided approbation, but which we by no means extend to the other sex; whose different destinies in life are, generally speaking, best befriended by an early initiation into the society of a large school.

Among his failings, the author enumerates the false shame of appearing ignorant, which, he tells us, prevented his obtaining much useful knowlege. He also charges himself with having always been too high-minded; and too ready to let those know, who did not deserve esteem, that he had none for them:

'But in truth,' says he, 'I was not much better satisfied with myself than with others, though this I strove to the utmost to conceal, so that I was regarded as the most presumptuous youth that ever lived; which occassioned me not to be beloved by my fellows, at least till I had been for some time known to them, and they discovered that my self-sufficiency was assumed, while my disposition was accommodating, and wholly free from malice. My ambition, and my desire of acquiring reputation, were such as to allow me no repose; from my most tender years, this was my ruling passion: but a want of experience prevented me from discerning that, in order one day to rise to great elevation, we must begin with small steps. Persuaded that I possessed the qualities which ensure consideration, I sought to obtain it solely by the desire of doing those actions by which it is secured.'

To the paths of ambition, we are told that his meritorious mother was a stranger; and as little acquainted with the same difficult track was the worthy *Gentilhomme de Province* his uncle:

but had the subject of this volume fallen into hands that would have fanned the flame, and guided its impulse, he would probably have died a great commander or a minister.

The workings of a youthful mind thus enterprizing, which are traced in these pages, impart a superior value to the detail. Proceeding in the same style, the author relates that, though his morals were unimpeachable, though he regarded rectitude as the inviolable rule by which he was to govern himself, and though he was always the declared enemy of vice, yet never, he says, was any man more susceptible of the tender passion than himself: but he asserts that such was his timidity, and in some instances his reflection, that he was constantly restrained from taking any steps to indulge in its illicit gratification. He then adds, 'let those who read this sneer at it if they please, but it is the truth, and I am persuaded that in this respect I shall have few imitators.' This is indeed a singular trait in a young French officer, even of the old school: but something is to be ascribed to temperament, and much, we would hope, to the lessons of a virtuous, affectionate, and revered mother.

'My ruling passion,' he adds, 'had such hold of me, that my studies, my misfortunes, and many internal struggles, did not enable me to overcome it till I reached forty years of age; and, to be ingenuous, I must admit that it was my ill fortune that principally atchieved the conquest.'

M. DE C. ascribes his want of success in life to his feeling little disposed to pay deference to those who were his superiors in rank, but whom he regarded as his inferiors in merit; which, he says, was most ill judged, since it is impossible that a man should rise above his sphere without having been subject to a number of other persons. A similar failing, he tells us, was highly predominant in his uncle; who was an instance of its prejudicial tendency, and whom he in gentle terms censures for not cautioning him against it.

Soon after M. DE CAMPION entered the army, he was seduced from the royal service, and persuaded to go into that of Gaston, brother of Louis XIII. who was at this time at Brussels, whither he had fled to avoid the machinations of *Richelieu*, to whom he was hostile.—The particulars of the intrigue by which this weak and inconsistent Prince was induced to return to France are related in the public and private histories of the time: but the very aukward situation to which he reduced his partisans at Brussels is no where, as far as we know, so fully detailed as in the present volume.

The author informs us that by order of council in the year 1636, the different districts of the kingdom were required

quired each to provide a certain quota of men for the armies; and he thinks that nothing could have contributed more to advance the service than this measure, had it been properly executed: but, as he observes, in all professions, we find men greedy of illicit and shameful gain, and the military profession is not exempt from this charge. It was soon discovered that this ordonnance was equally ruinous to the people and to the armies. Most of the officers were induced, by bribes from the managers for the parishes, to dispense with the service of those who were liable to this duty, and to accept of miserable substitutes. M. DE C. and another officer were appointed to superintend the men who were destined to form the complement of his regiment, which was that of Normandy; and here he thus speaks of himself; 'As God had done me the favour to give me inclinations suitable to the honour which I enjoyed of being a Gentleman, and as I found the other officers associated with me similarly animated, we conformed strictly to the regulations prescribed, and we obtained excellent recruits.' With this honest pedantry, which we regard as the rust of less polished times, how much of real worth has disappeared!

In one of the campaigns in which the author was engaged, his regiment being the first corps of the army was selected to guard the Generals; a Captain was assigned as a guard to the Cardinal *la Valette*, and a Lieutenant to the Duke of *Weimar*, the same who had served under the great Gustavus, and who succeeded him in the command of the Protestant forces. The difference of this arrangement was not so much owing to the dignity of the former as Cardinal, as to his commanding the army of the king, while the Duke was at the head of a foreign force. The author was the Lieutenant who guarded the German commander. 'This post,' he says, 'I considered as very advantageous to me; for it gave me an opportunity, while on guard, of studying the private actions of this great Prince, who was, in my opinion, the first captain of his age.'—We here behold a person who is aware of his opportunities, and appears duly disposed to improve them; the faculty and the desire of doing which are so essentially necessary to success in any career.

In those days, armies did not remain constantly in the field as we have lately seen them, but went into winter quarters. During the repose which these months afforded, M. DE CAMPION says, he was occupied with his books; sometimes alone, but more frequently with three friends belonging to the regiment, whom he describes as men of superior minds and very studious. They were the Chevalier *Sevigné*, a Breton, captain of a company, a man of a literary turn, who had read much, and

and who had from his infancy lived always either with the armies, or at court *. 2dly, *Le Breuil Marsillac*, a Gascon, who was the author's captain; he had prosecuted his studies till he was eight and twenty years old, his relations having destined him for the church, but he quitted it for the sword, after having well employed his time at College, and finally in the Sorbonne: he was mild and obliging, without any of the roughness of military men. 3dly, *D'Alveniar*, a Parisian, also a lieutenant, and CAMPION's intimate friend, made the next in this studious party: he is said to have been very accomplished, agreeable in conversation, and of a sociable disposition.

'These,' says the author 'were the three men with whom I passed my leisure hours. Having reasoned together on such subjects as presented themselves to us, without any wrangling, or any desire to shine at each other's expence, one of us read aloud some useful book, the most striking passages of which we examined. The tendency of the works which we perused, and which treated chiefly of morality, was to teach us to live and die well. Many persons took pleasure in listening to our conferences, from which I believe several derived benefit, for nothing passed in them which had not a virtuous tendency. I have never since enjoyed society so rational and improving. I shared it during all the time of my being in the regiment of Normandy, which contained not an officer who was not my friend; and though I was only a Lieutenant, I can truly say that I governed the regiment, since the commandant, who loved me tenderly, did nothing but by my advice. My life would have thus passed on most pleasantly, had I not been harassed by the difficulties in which my ill luck at play involved me, to which I continued most passionately attached, though it subjected me to extreme indigence. Though I hated borrowing, I was often obliged to submit to that resource: but I never applied in person, and only by letter. My friends never abandoned me: but it grieved me to importune them; which, however, I continued to do till the siege of Turin in 1642, when I formed a resolution, unaccompanied by an oath, never again to play with dice, and which I have ever since observed. I had frequently before bound myself by oaths, but had always violated them. My losses at play prevented my promotion in the regiment, because I thus became unable to pass the winters at Court, in order to make friends who could render my services available; on this account, the estimation in which I was held in the regiment and in the army proved of no use to my fortune; the Generals, and those who could serve me, speaking for those who were present, and forgetting, because I was not there to remind them of it, what they had promised to do in my favour in the course of the campaign. This circumstance, together with its having been always my endeavour to do good actions rather than to make them beneficial to my

* He was paternal uncle to the husband of the celebrated authoress of the *Letters*. Rev.

own affairs, being of opinion that it was degrading to speak of myself. I will furnish the reader with the two principal causes of my having failed to make my fortune.'

As we have before intimated, this volume contains several relations connected with the public transactions of the period, but we have judged the private communications to be of more interest. Not entirely, however, to neglect its other contents, we would observe that we do not recollect any account of the following incident in the histories of these times. It certainly is not introduced in the Memoirs of the illustrious commander on that occasion which we so lately noticed;* yet it produced effects so unusual, that we are tempted to transcribe the neat relation of the whole which is here supplied.

'In the course of the campaign of the Pyrenées in 1639, it was resolved by the Prince of *Condé* to relieve Salles, which was then besieged by the Spaniards. When the French army arrived in sight of the enemy's camp, it was apparent that the Spaniards intended to make no resistance. Marshal *Schomberg*, who commanded the vanguard, proposed an instant attack, and took the Prince to a place whence he could see the consternation into which the enemy had been thrown. The Prince observed that he believed he had force enough to beat the enemy, but that it would be improper to run any risk, because by the morning the rest of his army would arrive, and he should be able to effect his object without striking a blow. All were satisfied, as well as the Prince, that, had they been then attacked, the Spaniards must have been beaten. We now thought only of repose, and about evening the rest of the troops arrived. The commanders sat down to supper with the troops, and were, like the rest of the army, without baggage. The sky was bright and serene, till about one in the morning, when it began to rain with such violence as had never before been observed in that country. The wind and the lightening annoyed us not less than the rain. We were stationed on a mountain full of rocks, and so naked, that neither tree nor house (except Salles) was to be found at a less distance than two leagues from us. The greater number had neglected even to bring cloaks, and we had only a light summer dress, such as was adapted to the heat of the climate; so that this deluge threw us into the greatest disorder. Its violence made us hope that it would not last: but when it was perceived that its force continually increased, we began to be dispirited. During the night, flames issued from the heads of our pikes, an appearance which I believe arose from natural causes, though many were much disturbed by it. We expected day with impatience, but it brought us no relief, as the rain continued to increase. The army contained not a musket that could be used, nor a man who was not half drowned, and petrified with cold; while we could see the enemy snug in their tents,

*See Rev. Vol. liii. *Appendix*, p. 528.

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The weather growing worse and worse, it was proposed to attack the foe sword in hand: but the circumstance of their arms being sheltered, and the dispirited state of our forces, occasioned the idea to be abandoned. In the afternoon, the nobles and the militia withdrew to the nearest villages, abandoning their spears and swords as they went; and they were followed by many of the horse, officers and privates; which induced the Prince to withdraw with the artillery. The Marshal *Schomberg* covered our retreat. Two squadrons of the enemy, taking advantage of our situation, attempted to capture our artillery: but one of our squadrons, which still remained with us, made such good head against them that they were glad to retreat. We arrived without any obstruction at the next village, which was two leagues off. Our regiment, which reckoned twelve hundred men before the rain, was reduced when we reached our quarters to two hundred. The bad weather lasted till the morning of the next day; and the army, which had amounted the evening before to twenty-six thousand men, now counted only six thousand. All the gentry and militia had returned to their houses, and a great number of the troops had wandered so far as to prevent our having any intelligence with respect to them. I believe this to have been the first army that ever was dispersed by rain. The Prince, with all his credit and exertions, was occupied almost a whole month in collecting a force sufficient to face the enemy; and the loss of a battle would have cost us less than this rain.'

M. DE CAMPION relates some anecdotes of the preposterous conduct of *Puy Laurens*, which led to the downfall of that vain intriguer; and also of the similar absurd behaviour of the Duke of *Beaufort*, during the short time of his enjoying the confidence of Anne of Austria: to which we would have gladly adverted, had not this article already gone beyond its due length. We do not remember to have met with accounts so particular and distinct, of the steps by which the *rusé Mazarin* supplanted his powerful and favoured rival the Duke of *Beaufort*; and gained that ascendancy over his weak Mistress which gave him the controul of the whole power of France, and enabled him to acquire that distinction as a skilful and able statesman, which has so intimately connected his history with that of the period in which he lived. These pages afford many particulars of which French writers may avail themselves, who undertake to write the history of Louis XIII., of which we have none that is tolerable, or that of Louis XIV., of which we have none that is faithful. We regard these memoirs as possessing considerable interest in a public view, but they appear to us most to merit attention as they respect the individual to whom they relate. They may be considered as the accounts of a disappointed man, who was at the same time endowed with abilities and character which intitled him to preferment. They faithfully point out the defects in his frame of mind; with those errors of conduct

and those incidents in his history, which retarded his progress, and induced him prematurely to quit a promising career. The sensible and ingenuous manner, in which he accounts for his disappointments, constitutes the chief interest of his work, and renders it well deserving of perusal from those who are ambitious of rising in society, by means of distinction gained in any liberal pursuit. It is for this reason that we have confined our examination of it so much to matters of a personal nature. Jo.

ART. III. *Histoire Naturelle des Tanagras*, &c. i. e. The Natural History of the Tanagers, Manakins, and Todies. By ANSELME GAETAN DESMAREST; with coloured Engravings, from Drawings by *Paulina de Courcelles*, pupil of *Barraband*. Twelve Numbers, large folio. Price 1*l.* 16*s.* per No. in loose Sheets. Paris.—Imported by De Boffe.

WE are here presented with another of those very splendid publications which have occasionally invited our attention, and which reflect so much honour on the zeal, industry, and taste of the French Naturalists. The paper, type, and figures all bespeak the excellence of the respective artists who have produced them, as well as the love of chaste and elegant embellishment which has presided over the undertaking.—The ornamental style of the work, however, which we cannot transfuse into our pages, is not its only passport to our favourable notice. The exposition of the three genera mentioned in the title is a subject which calls for much critical research and laborious investigation. M. DESMAREST, without presuming to extricate the whole nomenclature, lays down many important distinctions, and proceeds with circumspection, so far as his opportunities have enabled him to advance. 'Before we enter,' says he, 'on the details of the species, it may be proper to mention, that we shall limit our descriptions to those which we have seen, and of which we have been enabled to exhibit figures. We shall, moreover, endeavour to analyse, and, if possible, to unravel the references of authors. Should success attend us thus far, we conceive that we shall have duly performed the part of zealous naturalists.'

The *Tanagers* are very beautiful birds, belonging to the order of *Passeres*, and generically distinguished by a conical pointed bill, nearly triangular at its base; with the upper mandible more or less convex, and slightly notched at the extremity. In size, they seldom exceed the Blackbird, and are generally smaller. Their colours, especially in the male, are vivid and splendid, though destitute of the metallic gloss,

which is conspicuous in some other genera. In almost every instance, the females and the young present a different aspect from the full grown males, and hues more or less dull and languid. The species are very numerous, and confined to the new continent; at least the author rejects as very doubtful the *Sinensis*, *Capensis*, *Sibirica*, &c. of the Gmelinian edition of the System of Nature. Even after subtracting several questionable species, he admits that some of those which he has retained do not possess all the characters of the genus, and ought, in course, to rank in some intermediate station. He divides the whole family of genuine or reputed Tanagers into five sections. The first includes those which have a conical bill, somewhat arched, and slightly notched at the extremity, and with legs much shorter than the tail. Of this description are his *Tanagra Septicolor* (*Tanagra Tatao*, Gmel.), *T. Varii*, (*Motacilla Velia*), *T. Tricolor*, *Diable enrhumé* (*T. Mexicana*), *Rouverdin* (*T. Gyrola*), *Spagou* (*T. Punctata*), *Passe-vert* (*T. Cayana*), *T. Peruvien*, *Rouge-cap* (*T. Gularis*), *Evêque* (*T. Episcopus*), and *Archevêque*.

The Peruvian is thus described:

'*Tanagra pileo et collo superiore fulvo-rufescentibus, gula, pectore, hypochondriisque beryllinis, dorso superiore nigricante tectricibus alarum, dorso infimo et uropygio flavescentibus.*

'This bird greatly resembles the Rufous-headed Tanager in the tints of its plumage, but differs from it in the following circumstances; namely, that it is of a larger size, has a different disposition of colours, and a tail comparatively longer. At first, we supposed that it was the male Rufous-headed Tanager, and consequently so inscribed it on the plate which represents it; but we have been lately convinced that it really belongs to a distinct species. This Tanager was brought from Peru by *Dombey*. It is not found in Cayenne, where the Rufous-headed is very common.

'In this bird, the upper part of the head and of the neck are of a rufous fawn colour; the throat, breast, and sides of the body are of a bright beryl green. The interscapulars are blackish; the lesser outer coverts, and the lower part of the back, of a pale yellow, with a play of golden green. The quill and tail feathers are brown, and externally edged with greenish blue, and reflex shadings of gold. The legs and bill are brown.—The individual specimen which we have described belongs to the national collection.'

The other non-descript is the *Archbishop Tanager*, which is defined, '*Tanagra capite, gula, pectoreque violaceis, ventre inferiore uropygioque griseis, dorso olivaceo, remigibus alarum minoribus superioribus flavo-aureis* (mas.); *T. griseo-fusca, subtus cinerea, dilute violacea, macula oculari violacea* (fœmina).' It is about seven inches in length, and differs from the *Episcopus* chiefly in the superior lustre of its colouring. This species

was likewise brought from Peru by *Dombey*, and the male and female specimens belong to the French Museum of Natural History.

Section II. comprizes the *Euphonious* species, which have a short bill, and the legs as long as the tail. Those here described and delineated are, *Euphone organiste* (*Pipra Musica* Gmel.) *E. Téité* (*Tanagra Violacea*), *E. Chlorotique* (*T. Violacea* var. *Chlorotica*), *E. Nègre* (*T. Cayenensis*), and *E. Olive*. Of these, the last only is non-descript. It is scarcely three inches in length, from the top of the head to the extremity of the tail. The upper part of the body is of an olive grey, and the lower part of the belly nearly pure grey. It was transmitted from Cayenne to the Garden of Plants at Paris, but seems to be little known.—The third section comprehends those whose legs are shorter than the tail, and whose lower mandible is much prolonged under the eyes, and protuberant on each side, as *Rampholèle Scarlatte* (*Tanagra Brasilia* Gmel.) and *R. Bec d'Argent* (*T. Jacapa*).—The fourth contains all those which have a bill like that of the speckled magpie, but more conical, thicker at the base, and less hooked at the extremity. To this division belong, *Tangara du Mississippi*, *T. du Canada* (*T. Rubra* Gmel.), *l'Olivet* (*T. Olivacea*), *L'Oiseau Silencieux* (*T. Silens*), *T. à Coiffe-noire* (*T. Pileata*), *Camail* (*T. Atra*), *Le Grand-T.* (*T. Magna*), and *Verderoux* (*T. Guianensis*).—Section V. consists of only two species, namely, *T. noir* (*T. Nigerrima* Gmel.), and *Houpette* (*T. Cristata*). In respect of the form of their bill and the disposition of their colours, they nearly approach to the *Lories*.

Although the Tanagers inhabit America, from the Brazils to Canada, they are more numerous, and more diversified in their colouring, in the Southern than in the Northern regions. Those of the first section resemble Sparrows, both in their natural habits and their external forms. Though they do not build their nests on houses, they seldom remove far from the haunts of men; and they prefer dry and open to shady and moist situations. Those of the last two sections are not gregarious.—Most of the genus are granivorous, though several also prey on insects. The female builds a nest of dry grass and leaves on a tree, and breeds several times in the course of the year. Their song is generally far from inviting; though the euphonious sorts are remarkable for the variety and compass of their note.

The *Manakins*, properly so called, are small birds distinguished by the brilliancy of their plumage. In their general aspect, size, and habits, they resemble the *Pari*, or *Tit-mice*, but differ from them in the conformation of their feet, having their middle

middle and outer toe united to the claw, whereas in the Titmice this union reaches only to the first articulation. The bill of the Manakin also is stronger at the base, and more notched at the extremity. The shortness and peculiar form of the bill at the same time sufficiently discriminate this family from those of the Todies, King's-fishers, &c. which have their toes similarly connected. The Manakins affect moist and cool situations, though they do not frequent marshes, nor the margins of the waters. Their flight, though rapid, is always short, and little elevated. They perch on the branches of trees, living on wild-fruits, and occasionally on insects. They usually occur in groupes of eight or ten, which readily associate with congenerous species, and sometimes with those of different genera. They enliven their morning assemblies by their pleasing and delicate warbling: but they are silent during the heat of the day, and screen themselves from the sun's rays in the thickest recesses of the forest.—Of this species, M. DESMAREST elucidates seven legitimate sorts, viz. *Manakin Tijé* (*Pipra Pavola* Gmel.), *M. Rouge* (*P. Aureola*), *M. Goîtreux* (*P. Manacus*), *M. à tête blanche* (*P. Leucocapilla*), *M. à tête d'or* (*P. Erythrocephala*), *M. Varié* (*P. Serena*), and *M. à gorge blanche* (*P. Gutturalis*). The *Manikup, Plumet Blanc*, or *P. Albifrons* Gmel., is added by way of supplement.

The *Todies* are distinguished by their small size, and a somewhat slender long bill, blunt at the extremity, and nearly equal and depressed throughout; being thus adapted to extract insects from the fissures of the bark of trees, from moss, close growing grass, &c. The greater proportional length of the tarsus sufficiently distinguishes them from the Genus *Alcedo*, with which they have been sometimes confounded on account of their grossorial feet. Of their habits we know little, except that they frequent the moist and warm regions of South America, and live chiefly on insects. The author's catalogue is limited to *Todier Vert* (*Todus Viridis* Gmel.), *T. Tic-tic* (*T. Cinereus*), *T. Gris*, *T. Tacheté*, and *T. Sylvain*. As our ornithological readers will naturally wish to become acquainted with the three latter, we shall communicate the few particulars which the present writer has been enabled to supply concerning them.

1. *Todus Griseus.*

'*Todus cinereus subcristatus, subtus albus, cauda subcuneata, mandibula superiore integerrima apice acutiusculâ.*

'We describe in this article a new species of bird, which, in respect of general form and the configuration of the bill, belongs really to the family of Todies, and, by the disposition of its colours, very nearly approaches to the Cinereous species.

'The bill of the present species, however, offers a character which is sufficient to distinguish it from all the others. It is as long as the head, depressed, and nearly linear, like that of all the Todies; but the upper mandible, instead of being rounded at the extremity, like that of the Cinereous and Sylvan, or rather like that of the Green, terminates in a sharp point, like the upper mandible of the spotted Tody, though it differs from it in being unnotched.

'The length of the Grey Tody is three inches and a half. The upper part of the head, the hind part of the neck, and the back, are of cinereous grey colour; the throat, breast, and belly, of a moderately pure white. The wing feathers are blackish; the primary have a very small white border on the outside; the secondary have a white margin much more distinctly pronounced. The tail is graduated and blackish: its four intermediate, or longest feathers, are without spots; those adjoining to them are slightly tipped with white at the extremity; lastly, the two outermost, on each side, have a marginal and triangular white spot.

'The feathers on the upper part of the head are considerably lengthened, and somewhat disposed in a tuft.

'This bird belongs to the national collection.'

'2. *Todus Maculatus.*

'*Todus supra olivaceo-griseus, subtus flavescens, capite nigrescente, mento gulaque albissimis fusco-maculatis, mandibula superiore apice submarginata.*

'This bird has not hitherto been described, at least so far as we know. It is of the size of the succeeding species. Its bill is linear, depressed, longer than the head, and furnished at the base with stiff bristles, like that of the Todies: but it differs from the others by a slight convexity and notching at the extremity of the upper mandible. The upper part of the body is of a deep olivaceous-grey. The head is blackish. The belly is of a bright yellow. The under part of the neck and throat are of a beautiful white, interspersed with small oblong spots of a dark brown. The wing and tail feathers are brown on the inside, and externally marked by a yellowish border. The outer and middle toe are not connected in this bird, as in the Green Tody.

'All the individuals of this species, which occur in collections, are brought from Guiana. M. *Viellot*, who has resided long in the West Indies, and especially in St. Domingo, where the Green Tody is found, has assured us that our spotted kind is unknown in that part of America.

'The slight notching of the upper mandible constitutes the chief difference between this and other species of Todies; but, as it coincides with them in the other characters, we do not hesitate to consider it as a genuine Tody.—The individual bird which we represent belongs to the national collection.'

'3. *Todus Sylvia.*

'*Todus olivaceus, subtus flavescente-albidus, mandibula superiore integerrima, cauda æquali.*

'The specific name which we have given to this Tody intimates the points of resemblance which we think we have remarked between it

it and the family of Warblers. The coincidence, however, is almost entirely confined to the disposition of the colours, and to the comparative length of the bill and tail, which is not sensibly different.

'The bill of the Sylvan Tody is, in fact, shorter than that of the other Todies; though not much more prolonged than that of the Warblers. In other respects, it is perfectly similar to the bill of the Todies, being much depressed, straight, rather slender at the base, rounded and unnotched at the extremity; whereas that of the Warblers is almost cylindrical, and subulate. It likewise deserves to be remarked that the upper mandible of the Sylvan is slightly curved and notched towards the extremity. This last character also helps to discriminate it from the family of Fly-catchers, with which it has some relation.

'All the upper part of the body of this bird is olivaceous; the head is of a dark grey above; the belly is of a yellowish white; and the throat of a pure white. The quill-feathers are of a black-brown on the inside, and yellowish without; the lesser coverts are composed of blackish feathers edged with yellow. The tail is of an olivaceous brown above, and of a brown-grey beneath; its large feathers are pretty long, and of equal lengths. The outer and middle toe are separated.—The country and the manners of this bird are unknown. The specimen from which our description and figure are taken belongs to the national collection.'

The Genus *Platyrynchus* has been instituted at the expence of that of *Todus*. The solitary species of which it consists is characterized by a bill nearly as large and long as the head, carinated above, and hooked at the point, large nostrils, wings of a moderate length, and the tail slightly forked. It is the *Platyrinque Brun* of the present work, and *Todus Platyrynchos* of *Gmelin*.

Besides descriptions and plates of the species which we have noted in the foregoing analysis, M. DESMAREST has not unfrequently also represented the female or young of the same species, or an individual as it appears in the moulting season. His pages will be least entertaining to those who delight to observe the instincts and economy of the feathered race, and who shrink from the minute adjustment of classification and synonymy. It ought, however, to be remembered, that few authentic facts have been collected relative to the history of the foreign birds which form the subject of the present work; that of European naturalists of fame, *Sonnini* and *Viellot* have had the best opportunities of watching their procedure; and that the particulars which they had previously communicated to the public have not here been neglected. Future travellers may increase the scanty stock of interesting notices: but the exertions of the present author may not a little contribute to facilitate and systematize their observations.

MUIR. ART.

ART. IV. *Le Mot et la Chose*, &c. i. e. Words and Things, explained by derivations from the Latin. By M. AMALRIC DE BRÉHAN, formerly Colonel of Dragoons. 2 vols. 8vo. Paris. 1807. Imported by De Boffe, London. Price 16s.

AMID the distressing and dreadful scenes of the Revolution, M. DE BRÉHAN fancied that the *composition of a book* would be a good expedient, not merely for diverting his mind by means of regular employment, but also for counteracting the melancholy effect of all surrounding objects, by the excitement of perpetual mirth and gaiety. *Bien vivre et se rejouir* is his motto *; and for this purpose, he adds in his preface, 'I am resolved to employ myself on derivatives from the Latin.' According to the general opinion, we are inclined to think that he could scarcely have chosen materials less likely to favour his design: but most of us have had opportunities of observing that, when a Frenchman forms a deliberate resolution to be excessively merry, and sets *seriously* about his task, his spirits are sufficiently under command to carry him briskly through it. His powers, however, of communicating hilarity to others, depend in a great measure on his manner, voice, and gestures: circumstances which, as they cannot accompany the recital of his sallies, will often leave second-hand auditors in amaze at the insipidity or the dullness of his most successful efforts. In the same manner, though the lady, to whom the greater part of this work appears to be addressed as a series of lessons, may have considered her instructor as the merriest man

"She ever passed an hour's talk withal,"

we own that we have met with nothing which would not be reckoned *sombre*, even in this foggy Island, and at this depressing season,

"When dark December rules with chilling sway."

That a profound and pedantic erudition, however, is not the source of this author's gravity, the perusal of a few pages evinced. In treating of the word *legislateur*, he observes that 'from the participle *laturus* has been formed the word *lateur*,' &c., Vol. I. p. 22. At p. 29. *fieri* is rendered *faire devenir*, i. e. 'to cause to become,' instead of 'to become.' *Dieu* is derived from *dies*; *Superstition* from *Sist*, which curious word 'in Latin holds the place of *est*, *il est*;' and *Mes* from *Modus*, because the former word is contained in the latter, which is always considered as an argument of weight. Thus the word *aube* is not proved to flow from the Latin *albus* because the

* He here quotes *Solomon*; referring, we suppose, to Eccles. ii. 24.

gen us

genius of the French language changes the *l*, when so situated as in that term, into an *u*, but, by a more direct process of reasoning, because the three letters, a, u, and b, are actually component parts of the word a, l, b, u, s. His account of *Enthousiasme* is thus given: 'This word is Greek, and signifies literally *an emotion of the entrails.*' The reason assigned is so difficult to translate, that we must copy the original; '*expression qui fait sentir que sans entrailles on ne fait rien qui vaille,*' (p. 79.)—*Cité*, a city, is formed not from *civitas*, but from *ci, ici, un endroit*; and while *Eruption* is called a derivative from *erumpere*, *irruere* is considered as the author of *irruption.*

We were still more surprised to find the Italian language, that useful mediator between Latin and French, almost entirely overlooked in tracing derivations. We observed not more than three instances in which any reference is made to it: but one of those three is too extraordinary to be withholden from our readers; (vol. 1, p. 118.)

'As you are acquainted with Italian, Madam, you are not ignorant that from the Latin verb *Habere* the Italians have made *Avere*, whence comes our French verb *avoir.* It is well known that the contrary to *avoir* (to have) is *not to have*; and that is the literal signification of the word *devoir*; as *devouloir* (to be without a wish) signifies the contrary to *vouloir* (to wish.)

'Hence it results that the *devoir* is always the *not doing what should be done*; or, if you prefer it, a void to be filled.'

Indeed, the value of the work appears to us to depend principally on the curiosity of this and similar derivations. The good sense, the acuteness, the profound and various knowlege, which Mr. Horne Tooke has employed in investigating the science of language, have, we trust, exploded the wild absurdities of conjectural etymology for ever. We hope that the present publication may be the last in which any specimens will be preserved of the extravagant perversions of intellect, that have resulted from studies of this nature; and its appearance in the capital of France in the 19th century may be regarded as an extraordinary phænomenon. The author yields to none of his predecessors in the desperate boldness of his attempts at derivation; and though he is greatly inferior to most of them in information and research, it is well known that superficial ingenuity in these inquiries has often as good a chance of arriving at the truth as wrong-headed erudition. We proceed, therefore, to extract a few of the most striking examples, which speak too plainly for themselves to require much observation from us.

After having stated that *calamity* flows from the Celtic word or *hail*, *Cal*, the author remarks:

'The

'The word *Calamity* signifies misfortunes and disasters which fall on us like *hail*, on kings, on princes, on the small and the great;—and the remedy is found in the above mentioned Celtic word *Cal*, stone, hardness, which gives us the word *Cahus* (*Callus*). Harden your mind, endeavour to form *a callus* round your heart, and *Calamities* will have no hold upon you.'

The pedigree of the familiar appellative *coquin*, and its Hebrew origin, are wholly unexpected:

'*Inquinamentum*, ordure. *Inquinare*, to soil, to corrupt, to infect. *Coinquinare*, to corrupt together, and to infect one another reciprocally. The Bible gives to this last word the sense which it bears; whence we may infer that it is *of Hebrew origin*, and adopted by the Romans. Such as it is, you will find in it all the letters that compose our French words, *Coquin*, *Coquine*,—which denote, therefore, persons abandoned to corruption, with a gangrene in the soul,' &c.

The animal described in the succeeding passage would grin at the discovery of his own importance, as the father of so numerous a family:

'This animal, whose wit is limited to the counterfeiting of all the world, is called in Latin *Simius*,—a word drawn from the primitive *Sim*, meaning sign; in which word *signe*, you find the word *Singe* (monkey) or maker of *signs*, and perfect master in those representations properly called *Simagrées*;—agere, *to make*, sim—*signs* and *grimaces*.'

M. DE B. then gravely deduces *similitudo*, *simulare*, &c., from the same source.

An accurate investigation of one of the most important among words, the Latin *mens*, with its connections and dependencies, would perhaps materially tend to the explanation of the elementary parts, and to the clearing of the foundations of the Latin, and consequently of all the modern languages. M. DE BRÉHAN uses it only to explain *mentiri*, which is thus analysed, in the true spirit of the *art*, into its component parts: 'ire—*aller* (*contre*, qui est sous-entendu) mentem, son *esprit*, signifiant ici *sentiment, connoissance*.' So much for the occult magic of Subaudition!

The origin of *manger* is described with a degree of self complacency that gives a double interest to the explication: (vol. 2. p. 150.)

'You think perhaps that to eat (*manger*) is to move the jaw, and then swallow. *No such thing*; that is the end of the operation, but our word *Man-ger*, which presents the image of a necessary act, signifies nothing more than the action

{ *gerere* } of carrying { } the hand (to the mouth, which
{ *manus* } *la main*, { }
is understood.)

'Now, as a horse cannot carry hand to mouth, you perceive that the word *manger* is improperly applied to animals that have

no

no hands. They therefore are said to *grane, to feed*: but a monkey and a parrot are animals that eat (*mangent*).'

It is time to close our catalogue, which might easily have been extended to a much greater length, with stating that *discere*, like *Dieu*, is formed from *dies*, and signifies '*mettre au* jour *sa pensée*.'

These extravagancies afford a tolerable proof of the danger of building any general conclusions on slight resemblances of sound, or on the coincidences of particular letters; and of the aptitude with which, in pursuit of a fanciful etymology, we may lose sight of probability as well as truth: facts which are here the more striking, because the old Colonel of Dragoons appears on other subjects by no means defective in plain good sense. In all the vast variety of his detached observations, which touch on the most important questions in morals and politics, and yet are often employed on the most familiar topics,—as the style of female dress, and the method of preparing roast beef (*rost bif*) for the table in England,—we discern no want of judgment or of information. With a strong spirit of loyalty to the subverted government of his country, he is not blind either to its accumulated abuses or its inherent defects: on the contrary, he declares himself (p. 141. vol 2.) decidedly in favour of a mixed constitution, like that of Great Britain; and though an obedient son of the church (to which, indeed, he seems devoted chiefly because it was a part of the *ancien regime*,) he argues with force and eloquence against original sin and eternal punishment.

One circumstance attending this publication may be intitled to notice, as it tends to shew the jealousy of the press which is entertained by the French Government. The work certainly contains no allusion to the present order of things; indeed it was evidently written during the heat of the Revolution; and the only sentence relating to *Bonaparte* hails his expected return from the shores of Egypt to tranquillize the tumults of France, in the true style of Parisian compliment. Yet it is deemed necessary to guard against the possibility of misconstruction, in the most formal manner, in the shape of an 'advertisement' from the author, which is placed opposite to the title page.

'This work, undertaken and finished in the dreadful days of terror, ought to place me out of the reach of every malicious construction, or application to the present time: but, as malevolence is on the alert in this age, I think it best for every one to declare his sentiments plainly:

"*Deus nobis hæc otia fecit*,"

'*An immortal has given us repose*,—said Virgil, speaking of Augustus:

gustus:—I say the same, as Augustus is born again, to put the long expected period to our misfortunes.'

Perhaps M. DE BRÉHAN would have no objection again to mount his charger. Den.

ART. V. *Le Genie de l'Amour*, &c. i. e. The Genius of Love, or a Dissertation on Profane and Religious Love, and its Influence on the Sciences and Arts. By M. C. DE MIROMÉNIL. 8vo. pp. 244. Paris. 1807. Imported by De Boffe. Price 5s.

IT cannot be denied that performances of merit in science and in literature have appeared in France since the epoch of the revolution, and that the labours of the press have been less interrupted by its storms and convulsions than we might have expected: but then it must not be forgotten that the pens, which have produced these works, were guided chiefly by persons who had been nurtured and fostered under the old government; of which, whatever might have been its vices in other respects, the professors and lovers of letters were not intitled (at least latterly) to complain. The literati, however, who were formed and matured under the antient order of things, have been reduced to a few veterans, whose ranks are yearly thinned; and we look to the period of their disappearance with melancholy reflections. When this event happens, we expect to see a halt take place in the progress of the human mind, which will be followed by a retrograde movement. From the *elèves* of the new school, we own that our hopes are not great. One of them, we suspect, now stands before our tribunal; and he certainly is of a description which will not serve to dispel our apprehensions. The tumult of his thoughts, the confusion of his ideas, and the wildness of his observations, exhibit a striking analogy with the political concussions and subversions of which his country was so long the dismal scene. He is distinguished by feelings of uncommon fervor. The book presents indications of very extensive reading: but the abundant materials with which his memory is stored are thrown out without any regard to plan or system; and the reader is kept in continual amazement by the extravagant conceptions which offer themselves to him, though he is seldom instructed and still more rarely delighted.

M. DE M. employs his preface in censuring the several descriptions of persons who are to be found in society. One feeling of which our nature is capable, and one lucky incident, have conspired to do wonders for him; and have thrown him into transports and extacies of felicity, which will occasion him to be regarded in our placid and sedate regions as being

very

very nearly frantic. The subsequent passage discloses the object to which we refer: 'I thank thee, immortal Love, for having presented me with a woman who is capable of loving in the degree in which I myself love; who, like me, makes all happiness to centre in loving and being loved: to whom I owe it that hope has succeeded to mortifications, smiles to tears, congratulations to complaints, easy circumstances to penury, consolation to despair, tranquillity to distress, and happiness to misfortune.'

Apparently, however, it is not love alone which has changed the strings that this susceptible Being touches, but love well endowed, and attended by potent help-mates, if the writer be at all intelligible. Plutus seems also to be his associate, who draws after him Ceres and Bacchus, and other Deities that cheer and exhilarate the heart of man.

According to this author, a susceptibility to love, in some one of its modifications, is the spring and end of all the great actions and atchievements which have benefited the world, and rendered individuals illustrious.

After having panegyrized the art of writing for its utility to lovers, and having recited the names of the most celebrated of the victims of love, he thus apostrophizes his fond mate:

'Yes, my spouse, my cherished companion, when my occupation or necessity shall take me to a distance from thee, that which my fond tongue cannot articulate my susceptible pen shall trace; that which the living organ cannot impress on the gratified ear, living paper will bear to melt thy heart.

'While love and its delights shall continue to me days of happiness, while the treasure of health and the bloom of life shall remain to thee, I will transmit to thee the testimonies of my felicity, either amatory songs or playful ballads, the sports of happy love.

'But if, unfortunately, sufferings, melancholy diseases, and acute pains should invade thy couch, and threaten to seize thee as their victim, I should address to thee the sorrows of my afflicted heart in stanzas of grief, and in the gallant couplets of agonized love.

'If a still more dire mishap befall me, viz. that thou shouldst withdraw from me thy heart, and bereave me of thy love, then should sad tales, the monotonous lays of misfortune, the poetics of sad melancholy, accost thee, fatigue thy ear, and press on thy heart.

'If, as the consummation of my calamities, it should be my lot to lose thee, if Hyacinthe should be condemned to survive her mother my Antoinette; funeral hymns, melancholy ditties, and the dolorous accents of mournful love, should fill my sombre pages. After having strewed thy grave with flowers, having paid every tribute to thy tomb, having planted around it the sad cypress and the weeping willow .... finally, when my lamentable songs should have penetrated to the bottom of thy grave, and the sad harmony of my

plaintive notes has for a moment revived thee, melted thee, and given motion to and extracted a sigh from thy heart . . . then shall the chill of death check and purge the current of my blood; thy pale visage, thy livid frame, shall appall me, and benumb and deprive me of my limbs; the darkness of thy eyes, for ever closed, shall invade and shut up mine: but, before I breathe my last, I will engrave on the cold stone that is to cover our last asylum, "*this tomb of the wife is the tomb of the husband; for an instant, death separated them, but he has here united them for ever;*" and I shall lay me down by thee, never more to quit thee.'

Surely it is not the nature of ardent love to conjure up these dismal reveries; it rather argues a blunt sensibility, which the invention is set at work to rouse. When the fond object is in the situation which is here pictured, the heart is too sick to take up a pen, and the head is too much occupied to adapt its thoughts to the rules of art. Deep grief speaks in plain prose, in broken and unmeasured sentences. Its paroxysms are past long before it presses numbers and harmony to its aid. The critic, applying the rules of his art, may puzzle himself and confound others, while deciding whether the sonnets of Petrarch emanated from a real passion: but the genuine lover, judging from his own feelings, will be fully satisfied that the attachment was either feigned, or one which time had greatly mellowed.

Asiatic despotism, which is admired and panegyrized by this writer, is represented as having its basis in love:

'Thus we see, in countries which our exclusive pride terms barbarous, and which our prejudices and our systematic corruption stigmatize as the domains of slavery and ignorance: thus in our own days the Grand Lama is withdrawn from mortal eyes, to which he is never visible but for an instant, surrounded with pomp and splendour, refulgent as a divinity, invisible in the midst of clouds of incense and perfume, and encircled by adorers who chaunt his praises in order to inspire the people with an idea of his divine origin. Thus also the sovereigns of Pekin, of Siam, of Jesso, of Meaco, and of Ispahan, shut up in their palaces, unknown to almost all their people, are regarded as the living image of the divinity; their subjects, when they appear, prostrate themselves on the ground, and deem it the highest crime to look them in the face. Thus to these masters of the destinies of men, to these august pontiffs of the most high, is attached an eternal admiration, a respect which has no bounds, an absolute submission, an implicit *love*, by means of which an empire obeys a word or a sign, and millions of subjects live in constant peace.'

Amid all his ravings, M. DE M. evidently worships power; not a phrase escapes him that reflects on the order of things under which he lives, while direct and indirect adulation is abundantly offered to its author. How strange is this French public!

public! One day it hails the panegyrists of the code of *Robespierre*; a short interval passes, and it listens with complacency to praises bestowed on the constitution of Thibet!

Interwoven with fantastic and unwarrantable observations, others occur in these pages which place in a striking light the connection between the Christian system and the benevolent affections:

'Be it (says the writer) that, in the eyes of some, Jesus is only a philosopher, or a superior teacher of morals; make him simply a legislator or a prophet; or take it that he is only a bold innovator, a great man, what avails it? In my estimation, and in that of the greatest number, his birth, his life, his morality, his actions, his death, are those of a God: all that he says, all that he does, is full of love; all his steps, all his precepts, breathe and inspire love the most tender, and charity the most absolute. It belongs only to a God to display such benevolence, to offer himself a victim of so holy a religion, to sacrifice himself to save others, to pardon or rather to cherish his enemies, to prefer humility to grandeur, poverty to wealth, subjection to power, misfortune to prosperity, ignominy to honours, and an unjust death to a prosperous life.

'Will you turn over the leaves of the gospels? In every sentence, he consecrates, he commands love. Here he issues his order, "increase and multiply; wives be constant, faithful, charitable, and submissive."* There, he exclaims; "children, honour your parents, regard them as God on earth, and your lives shall be prolonged, and I will bless you in heaven."* Next he enjoins civil subjection, respect, and love for the powers that are *; he orders that tribute shall be paid, that they "render to Cesar the things which are Cesar's, and to God the things that are God's." He every where inculcates love to our neighbour and to our enemies, vengeance and hatred towards none, but love and pardon towards all. He gives to his church the title and attributes of a mother, tender, gentle, and indulgent; who cherishes her children, who loves and pities those who calumniate and forget her; who pardons and embraces those who tear and persecute her; who offers her favours to one, her clemency to another, and eternal happiness to all.'

The author's description, however, applies only to *the invisible church*; since no churches with which we are acquainted have practised all this gentleness and forbearance, but long insisted on their right to inflict persecution on the refractory, though they have at length been shamed out of this claim. It is not to the churches that this improvement is owing: nor was it the church which established toleration in this country; nor the political party which it favoured and supported; but the lovers of civil liberty who effected the Revolution. When the party most in the confidence of the church had the ascendancy in the latter years of queen Anne, and ecclesiasti-

* We need scarcely observe that these are not the commands of our Saviour. *Rev.*

cal influence was high, toleration was curtailed, and its continuance was regarded as precarious. Toleration in every country is owing to lay-influence, rather than to the gentleness and clemency of churches. The sense of mankind made them give up persecution: but we see how the most mild of them cling to exclusion, which is negative persecution, and which in some instances operates not less poignantly than the positive inflictions of intolerance.

Nevertheless, the writer ascribes this gentleness, clemency, and forbearance, to the modern church of France. That such was not the spirit of the late Gallican church, damning proofs exist; for it was but a very few years before the revolution that an assembly of its Clergy submitted a memorial to Louis XVI., praying that the laws against the Protestants might be put in force; and another memorial of that venerable body, in a similar strain, had been presented in the early part of the same reign.

M. DE M. thus introduces to his readers the lately restored church of France:

'In vain have the errors of Arius and Pelagius, of Manes and Origen, the heresies of Calvin and Luther, and of so many other schismatics, torn the bosom of the church; in vain have the different persecutions, which have raged at various times, and the late atrocious executions, the frightful butcheries of *Marat* and *Danton*, of *Carrier* and *Robespierre*, crimsoned the volume of history, sullied the pages of the gospel, and multiplied the confessors of the faith: in vain have the flames of intolerance, the violence of fanaticism, the rage of superstition, the impious attacks of *Voltaire* and *d'Alembert*, the profane subtilties of *Diderot* and *Helvetius*, the delirious doubts of *Rousseau*, the vapid and disgusting pages of certain atheists and their adherents, the clamours of philosophism, the daring acts of innovators, and the axe of impiety and anarchy,—in vain have all these successively attempted to annihilate the Divinity, to destroy his temples, and to exterminate his ministers. Their wrath and their senseless vehemence have been of no avail, their murders have not served their infamous cause, superstition has been shamed, fanaticism extinguishes its torch, the vanquished philosophers stand abashed, the tyrants have perished by the devices which they themselves had invented, and the atheist wallows in his mire, where contempt kills him. God alone rests unchangeable, who had reduced to dust the Titans recently in arms against him. Temples and new altars have been built; new ministers of religion, encouraged by venerable and pious combatants, who escaped the proscription, have appeared addressing words of peace, and announcing acts of charity and beneficence. Religion heavenly and divine, humble but universal, often abjured but outliving ages,—often persecuted, still eternal, outraged daily, but always ready to forgive,—revives, rises from its ruins, more attractive, more venerable, more charitable, and more triumphant, thus verifying the words of its author, that "*the gates of hell shall not prevail against her.*"

Whatever

Whatever may be said or thought of the new Gallican church, we rejoice to hear that she is mild and tolerant, and that she rejects the aids of superstition and fanaticism. She is at this moment beyond all doubt the instrument of the French ruler, as the English church was for a time in the hands of Henry VIII.: the latter survived this degrading function, and, though labouring in common with other churches under the defects to which we have alluded, has grown to be a blessing and an ornament to the state which adopted her. Let us hope that the Gallican church, having recovered from her late depression, may set the example of perfect tolerance. We believe that she may at present arrogate that merit. The Sorbonne has not, that we have heard, petitioned the Emperor not to admit Protestants into his army and navy. **Jo.**

ART. VI. *System der Politik und des Handels von Europa*, &c.; *i. e.* System of the Politics and Commerce of Europe. By JOHN JOSHUA STUTZMAN, LL. D. of the University of Erlangen. 8vo. pp. 714. Nurnberg. 1806.

THIS work is intended to form a manual of commercial statistics, including in a small compass both the theory of European commerce and an account of its present circumstances. The author's views in his composition were to assist the statesman in his councils, to guide the merchant in his speculations, and to enable all persons who are fond of inquiring into the state of mankind, to form a correct opinion of the degree of civilization and prosperity, which the inhabitants of the several parts of Europe have attained.

If it be true that the commerce of a people is the strongest and surest criterion of its true character, and that the history of its commerce is the history of its culture, it must be a matter of the highest interest to obtain correct and detailed statements of the internal and external commercial relations of the states of Europe, and to be informed of the spirit which has given rise to, and maintains or directs, these relations. A judicious comparison and philosophical arrangement of such national traits would furnish a picture of Europe, which probably would excite mingled sensations of admiration and humility: but we are aware that we do not even as yet possess all the materials, from which such a picture might be wrought; and that the sources, whence they must be drawn, are often so scanty or so impure, that the task could not be accomplished even by a mind much more comprehensive and ingenious than that of Dr. STUTZMAN seems to be. Whoever sifts and col-

lects the necessary facts, points out the chasms, and leads our attention to the essential circumstances in appreciating the commercial exertions of a country, deserves our thanks; and he who, at the present moment, can think and speak on the interests of the several people, uninfluenced by the passions of contending parties, has a just claim to our esteem. Commerce is now the apple of discord; and in contending for it, hostile nations endeavour to inflict the severest wounds on each other. It is therefore become almost as difficult to express an opinion on the commercial relations of Europe, without being obnoxious to either party, as it once was to speak of forms of government.

The praise due to industrious research, careful arrangement, and candid avowal of sentiment, cannot be withholden from Dr. S.: but we have not found any thing new or peculiarly ingenious in his general reasoning. He has indulged in useless arguments, and has repeated observations which are too trivial to deserve detailed attention in a work that professes to instruct the statesman, while they can be of no advantage to the merchant. The first part of the volume, in which the general principles of European Politics are discussed, stands in too little connection with the succeeding portions; and it contains too little for a general inquiry into the political state of Europe, and too much for a view of it as far only as commerce is immediately influenced by it, though the sentiments expressed are those of a liberal and philanthropic mind. The second section, treating of the principles and the spirit of European commerce, is far more to the purpose, and includes many very judicious remarks on the nature of trade and the means of promoting it. Sections III. and IV., in which the mutual relations of the Politics and the Commerce of Europe are considered, both in a general view and with regard to the single states, constitute the greatest and most valuable part of the whole.

In the first section, the author employs himself in the now but too unavailing discussion on the necessity of a balance of power in Europe; and he proves to demonstration, that a great ascendancy of one country is absolutely incompatible with the happiness of the people and the progress of civilization. He announces to the sovereigns and states of the continent, by a gift of prophecy easily acquired in the year 1806, the dangers which threaten them if they do not forget their petty differences and trifling separate interests, and unite in the common defence of their independence. He accuses European policy of having hitherto lived *de jour en jour*, and sets before his readers the conditions of a perpetual peace. Happy

is he who, under the present circumstances, can find consolation in such fair dreams, and forget what *is* in contemplating that which *might be*: but when, after so many wars avowedly carried on for the purpose of establishing or maintaining the balance of power in Europe, we see the influence of one man and the mental weakness of others unite to throw all the weight into one scale, we cannot seriously indulge the hope that human wisdom will ever contrive a system of states which can successfully repress ambition, or direct the efforts of superior talents always into a harmless channel; and we feel ourselves obliged to consider the contests of nations, and the checks which they oppose to the civilization and prosperity of our race, as inseparable from the state of man. We must, however, admit that even endeavours to remove irremoveable obstacles sometimes have their use.

We commend the apparent impartiality with which the causes of the envy and hatred, which the superiority of the commerce of England has excited among the nations of the continent, are here examined and appreciated. While Dr. S. condemns all attempts at an exclusive trade, as in the end injurious even to their own authors, he shews that pre-eminence in commerce must ever be the result and reward of good policy in the government, and peculiar industry in the people. At the same time, however, he demands from Great Britain a perfect freedom of the seas, as promising equal advantage both to her and to other nations. On the same ground on which he rests this claim, he very justly reprobates the severity with which many princes of the continent have endeavoured to prohibit or restrict the importation of foreign produce and manufactures, and to force the supply of them in their own confined dominions. This ridiculous system was carried so far in various parts of Germany, that, in territories of not many miles in circumference, the produce of the neighbouring state was either not admitted at all, or only under heavy duties; and manufactories were established by the governments, to which neither the local circumstances nor the inclinations of the people were favorable. Thus a constant state of warfare was created, which has formed one among the principal means of extinguishing national spirit and zeal for a common interest. Even between greater nations, and during a state of open hostility, it is a melancholy circumstance, if mutual restrictions on commerce become the principal weapons of annoyance. Measures taken for that purpose will either be evaded, and then they lessen the esteem not only of governments for each other but of the people for their own governments, or, if effectual, they will lead to a lingering war, gradually im-

poverishing and dispiriting both countries. Nothing but absolute necessity, created by the actual effects of such restrictive measures of the enemy, ought to induce a wise government, particularly of a commercial nation, to have recourse even to retaliation; and it will probably in most cases be prudent, not to extend it farther than is necessary to render the measures of the enemy abortive. A rivalship in petty vexations has been the destruction of empires as well as of individuals.

Dr. S. compares the various systems which the governments of Europe have adopted to extend and encourage commerce, particularly with regard to foreign colonies, and exposes the narrow policy which has often guided them in their conduct. As an instance, he quotes France, and the effects of the revolution on her industry.—Among the causes of the decline of the commerce of Holland, he likewise enumerates the selfish and often short-sighted policy of its government.—The following description may probably apply to others besides Dutchmen:

'The decrees of the United Provinces resembled too much the sentiments of an individual merchant, who speculates only on the loss of his fellow trader, who estimates his own gain by that loss, and whose honesty is less derived from good principle than from the necessity of maintaining the credit of his house. Desire of gain is his ruling passion, his character becomes subordinate to calculations, and, instead of sympathising with the misfortunes of his brethren, he comforts himself in his own success. Twenty ships, sailing together from Amsterdam, were all guided by the same hope of distress or famine in one of the colonies;—if they all returned safe, the gain was equally divided: but if some had been swallowed by the waves, the value of those which escaped was doubled, and their owners remained unaffected by a misfortune which contributed to an increase of their riches.'

With regard to the commerce of France, it is here represented in a state of convalescence; and, referring probably to the year 1805, it is said to have employed about 809 ships of 100 to 250 tons: but her loss still bore to her gain the proportion of 99 to 44. The capital employed in the commerce of all Europe is calculated at 3005 millions of livres, of which 1655 belong to the foreign and 1350 millions to the home trade. The commerce of Great Britain is placed in the following proportion to that of other nations: it surpasses that of France by 105 millions, that of Spain by 180, of Portugal by 260, of Italy by 260, of Turkey in Europe by 240, of Germany and Hungary by 210, of Russia by 220, of Sweden and Denmark by 160 millions.

Many of our readers will undoubtedly be pleased to find that this continental author, who by no means espouses the cause

cause of this country in general, agrees entirely with the opinion of those among us, who consider all attempts to exclude British manufactures or colonial produce from the continent as not only highly detrimental to the latter, but as entirely nugatory; and he states it as his conviction that the English government will never be materially distressed in consequence of such restrictions on its commerce by a desperate foe. His arguments, however, are such as are usually employed, and we cannot profess ourselves fully convinced by them. It is at least evident that he did not suppose it possible, or probable, that even Russia should be drawn into the league against Great Britain, and refuse admission to her commodities; and it seems to us to be generally overlooked, that the effect of a great increase in the price of articles of luxury, which must unavoidably be the consequence of a forbidden or circuitous trade, on a people already impoverished by a long war and the continual exactions of a rapacious foreign power, must be to wean them from the use of those articles, and force them to have recourse to inferior substitutes. A great part of the continent will certainly suffer more than England by the measures of the French government directed against her commerce: but will a conqueror, who has nothing to fear from the broken spirit of the conquered, and who would not hesitate to turn a great part of Europe into a desert if by that means England could be ruined,—will he be affected by those sufferings? We shall give Dr. STUTZMAN's view of the commercial relations between England and the continent, in his own words:

'A direct diminution of the commercial superiority of Great Britain would be highly injurious, not to that country only, but to the common welfare of Europe, for the advantage likely to accrue to other nations, from such an effect, would be a mere delusion. That superiority can be diminished in an indirect manner only if other states could increase their industry, and thus the common prosperity of Europe be promoted. The loss, which Great Britain might suffer by such a decrease of her commercial ascendancy, would merely be an apparent one, for she would still be on an equal footing with other nations; and, if every thing became cheaper, she would enjoy the advantages of the lower prices: but a real loss to England, as long as the industry of Europe in general has not been carried to greater perfection than it is at present, must ever be a great loss to the other parts of Europe. To weaken England, therefore, as circumstances now are, is to weaken Europe. The industry and the riches of that country belong to all others. The manufactures of the value of at least 30 millions, which England furnishes annually to the commerce of the world, are a great and important portion of the general property of nations. If only a part of them were to vanish, the advantageous market, which England

affords to the natural produce, (such as corn, wine, metals, timber, &c.) of the whole continent of Europe, and all that life and activity which British capital creates in all commercial towns, seas, and rivers of the world, would necessarily be destroyed, and would be a loss for which it would be impossible to find a preventative or a compensation.'

To the immense amount of the national debt of Great Britain, and to the vast disproportion of the revenues to the expences of France, Dr. S. principally ascribes the long duration of the contests between the two empires. The former, he says, is obliged, for the sake of being able to pay the interest of her debt, to engross the commerce of the world, and dares not for a moment relax in her exertions; while the latter finds herself equally forced to look for ways and means to defray her expences, beyond her own territories. She must have recourse to contributions and exactions from her neighbours; and, as these cannot last, to attempts at appropriating to herself some of the sources of British opulence. Thus the two nations, he adds, follow in fact the same maxims, and will be in a constant warfare as long as the internal relations of their states continue as they now are;—for the internal resources of France are not likely to be increased, because on all articles of consumption the duties are already heavier than under the old system. The annual deficiency in the French finances, in time of peace, is calculated at nearly 200 millions of livres.

In Dr. S.'s detail of the commerce of the respective states, those of Great Britain and France are first considered; and he then proceeds to the rest of Europe, following the principal seas and rivers. The accounts are often very minute, and extend, particularly in Germany, to all towns of any consequence. It would have been a great convenience to the reader, if the different sums of money and the value of merchandise had been reduced to one common standard, and thus a comparison rendered easier.—The changes, which have taken place even since Dr. S. composed his work, have in a great measure altered its character; and it must now be considered rather as the history of a former period, than as an account of the present state of at least a great part of Europe.

On the whole, however, the impression made on us by this publication is rather favourable; and it treats on a subject on which every native of Great Britain dwells with pleasure: but, while it leads us to contemplate, not without some pride, the highly distinguished part which our country acts in the commercial relations of Europe, it also reminds us

of

of the fickleness of fortune, and calls on us to learn wisdom and moderation from the fate of those who once gave laws, but now obey. Sch.

ART. VII. *Was hat Europa zu hoffen und zu furchten?* &c.; *i. e.* What has Europe to hope and to fear? Or, the Political State of Europe before and after the Peace of Presburg. 8vo. pp. 420. Germany. 1806.

So rapid has been the succession of important scenes on the political theatre of Europe, during the last twenty years, that time has not been allowed to the observer duly to appreciate them as they were passing before him, and to weigh the importance of surprising changes in the scales of the general welfare of mankind. We had often but partially obtained the necessary *data* to justify a conjecture on the future fate of nations and empires, before new events engaged our whole attention, and convinced us that any speculation, which we might have deemed it reasonable to entertain, would either have been erroneous, or at least have fallen short of the velocity with which the former state of Europe hastened to its total overthrow. Treaties of peace, which seemed calculated to become historic landmarks, and to form new æras in the fate of empires, scarcely afforded opportunity to armies and fleets to return home, and will be recorded in the pages of history merely as subordinate occurrences, or only as points on which the mind of the reader may rest in the contemplation of the career of this wonderful revolution. It must probably in a great measure be attributed to the force of this torrent of the times, that not private individuals only but statesmen have so much neglected to draw lessons of wisdom and prudence from particular changes; and that to this moment many among us seem to ground their opinions and expectations rather on their wishes, and on the regular progress of the systematic policy of former periods, than on the experience of our own days.

Late as it is, however, it may not yet be *too* late to listen composedly to the voice of truth, and to acknowlege former imprudence and error. An attentive consideration of the period, which preceded and followed the peace of Presburg, may still point out many rocks, against which the vessel of our national welfare is in danger of striking. The author of the publication now before us pretends to place a view of that period before the world, but his attempt is by no means calculated to satisfy us: because, though we do not wish to hear exclusively our own party-men, and the determined advocates of every measure of our government, we are tired of the

language of the *Moniteur*, and of the *Bulletins* from the Grand Army; and though we are willing to admit that serious faults have been committed by Great Britain, our sense of truth as well as our pride is hurt, when every misfortune, which has befallen the continent, is laid at *her* door. This is, however, the case in the present inquiry into the state of Europe before and after the conclusion of the peace of Presburg. England is arraigned for selfish and faithless conduct on all occasions; the government of France is every where defended, and often extolled for its moderation and forbearance; the speedy fall of the former power, and the success of the latter in establishing a lasting universal monarchy, are foretold as matters which admit no doubt; and the people of Europe are at the same time taught not to apprehend that the yoke, which a French emperor throws over them, will be oppressive, but to look forwards to the period of a full accomplishment of the views of Napoleon as the golden age of universal peace and undisturbed enjoyment of plenty and ease: in which only a too great prosperity, and the too easy access of all classes to the enjoyments of life, will endanger their happiness and their morals. We wish, indeed, that there may be less truth in the assertion, that Great Britain must bear a large part of the guilt incurred by the subjugation of the continent: but we are disgusted when we find the French ruler represented to the oppressed and exhausted inhabitants of ill-fated Germany, by one of their countrymen, as their benefactor; and when we perceive the intention of promoting tame submission and resignation, by arguments like these:

'The French yoke will be mild and imperceptible, merely a political not a civil oppression; and all the advantages, of which the internal and external situation of the people is capable, will rather be increased than diminished. All the springs of national prosperity will, under the protection of France, flow more plentifully than before.'—'That which the wisdom of the Amphictyons could not effect in Greece will now be the work of the universal sway of France. The sure hope of an universal undisturbed peace can now warm the bosom of every friend of mankind. The temple of Janus will now be shut for ever; and the long and melancholy period of bloody wars and savage devastations will be followed by lasting tranquillity, bestowing happiness on all nations and favoring all the gentle arts of peace. France is satiated with power and greatness, and all the other states of Europe stand under her protecting *ægis*. Their government, freed from the painful desire of obtaining influence in foreign states, will devote its time and attention to the internal administration of its countries; and industry and all the arts of life will reach the highest perfection.'

In the same strain, this writer continues through a whole page

page to describe the approaching golden epoch: but, notwithstanding these beautiful prospects opened to us, he cannot withhold his advice respecting the means by which a successful resistance might be opposed to the progress of French superiority; or by which Europe might at some future period emancipate herself, and break the golden chain with which she is so charitably bound to her own happiness. That period is, however, carefully placed at a great distance, and, as it would appear, is intimated merely as an additional motive for present submission. The same object is evidently contemplated by the too true and animated account of the state of dependence, into which Austria has been plunged by the unfortunate peace of Presburg.

To conclude a peace which might put limits to the farther extension of the sway of France, and secure to Great Britain some degree of influence over the affairs of Europe, as well as her naval superiority, seemed even in 1806 impossible to this writer; and he considers it as certain that, in a very few years, France will rule over the sea with the same unbounded power with which she now governs the continent. He proposes, however, a scheme which he imagines may still prevent the total overthrow of the power of England: but it is not a source of pride to us, if it should be found that part of that scheme has been really adopted, or at least attempted. He advises the British government to declare war against all the nations of Europe, whether neutral or not, Russia excepted; to destroy all commercial intercourse, and to send two powerful fleets with troops to take possession of the Brasils and of Spanish America: an enterprise which this fanciful author supposes to be attended with no difficulty. These vast countries are to form a compensation to us for our lost influence in Europe; the rich mines of Peru and Chili are to afford the means of supporting our East India trade; and the seat of the commerce of the world is to be transferred to the trans-atlantic continent.

'England, Scotland, and Ireland will then be only European colonies of the British empire transplanted to America;—large magazines, to contain a part of its superfluities for the good of poor Europe. Let, then, France hold the sceptre over the latter; while the new British empire will include the far greater, richer, and more delightful continent of America, all the Indies, the immense ocean, and the commerce of the whole world. In the exclusive possession of all the treasures of the globe, she will, at her own discretion, permit the nations of the East and West to draw a small pittance from the overflowing sources of her riches.'

Hopes and fears are, in general, so much intermixed in this

singular publication, and they are often so directly opposite to each other, that it is difficult to discover a consistent answer to the question which stands in the title-page of it.

On occasion of a view of the state of Germany in the last stage of her existence as an empire, a curious note gives the author's ideas respecting the influence of the Reformation commenced by Luther. This important event is here described as the most disastrous that ever befel Germany, or rather Europe; as the destroyer of the constitution of Germany; as the greatest check to the progress of civilization and the diffusion of truth; and as the promoter of religious and moral indifference, and of enervating luxury. Without this event, it is said, Europe would much sooner and more effectually have shaken off the yoke of the papal hierarchy; and even all the horrors of the Inquisition and of the massacre of St. Bartholomew are attributed to it.—This mode of reasoning is certainly not inconsistent in a man who reproaches those princes, who would not tamely submit to the tyrannical demands of Napoleon, with all the miseries which the wars against France have brought on the world.

It rouses indignation, not excites pity, to see individuals or nations gaze at the brightness of their own fetters, and expose them to the rays of the sun in order to attract the notice of others. We apprehend, however, that it will be difficult for the author of this publication,—of which perhaps some of our readers will think that we have said too much,—or for any other man, to divert the attention of the majority of his countrymen from their real situation, and from the losses they have sustained, by shewing to them the lustre of the throne round which they must assemble to receive the afflicting decision of their fate. Sch.

Art. VIII. *Sur la Cause des Malheurs de l'Europe,* &c. 8vo. Pamphlet.

The Chief Cause of the Misfortunes of Europe, from 1789 to 1807. By M. de l'Isle, a French Emigrant. Translated by Geo. Skene, Esq. 8vo. pp. 80. Booker, London.

The questions so long, so warmly, and so fruitlessly agitated in this country, as well in as out of parliament, respecting the causes of the French revolution and the aggressors in the revolutionary contest, are in this tract ably examined by an emigrant royalist; and a more steady light is thrown on them than has been elicited by many of the numerous authors who have treated of the same subject. The decision is given on the side espoused by the party who were in opposition to the measures pursued by the British government during the revolutionary

lutionary war. There was a time when such a decision would have produced no ordinary sensation; and, though the controversy has ceased to interest, this tract will engage the attention of those who wish to attain to all the precision possible in regard to passing events, while it cannot fail to attract the particular notice of the future historian.

The propositions, indeed, for which the author contends, are less novel than he imagines, since they were constantly maintained in this country by the late Mr. Fox and the public men who acted as his supporters, and by great numbers of the best informed private individuals: but they are more striking on the present occasion, on account of the description of the person who advances them. To have an emigrant royalist assert that the Revolution was occasioned by the malversations of a party which engrossed all the power and patronage of the crown of France, and that Austria and Prussia were the real aggressors in the war to which it gave rise, impresses as an incident which is very much without the usual course of things, which displays an ingenuousness that braves the maxims of common prudence, pays a costly homage to truth, indicates a devotion to a common cause which disregards personal considerations, and stamps the character with a species of heroism. It does not appear that the part acted by M. DE L'ISLE proceeds from any other than laudable motives; and he seems to be solely actuated by a strong desire of correcting erroneous and pernicious notions in those whose mistakes fatally affect general and widely extended interests. The British politicians, to whom we have alluded, have not merely additional authority on their side in consequence of this pamphlet, and an authority which the quarter whence it proceeds greatly enhances, but will also derive important additional proofs which their opponents will find it very difficult to face.

It is to the misconduct and intrigues of the *Polignacs*, that M. DE L'ISLE ascribes the explosion of the revolution.—He thus characterizes the late unhappy possessors of the French throne:*

'The natural graces of the Queen charmed every one, when she chose; and she had wit, without cultivation. Except some romances, she had read nothing, and never sought instruction even in society. The moment conversation took a serious turn, she was seized with ennui and languor. Her conversation was flighty and unconnected. She amused herself with the little anecdotes of the day, double entendres delicately veiled, and court slanders. She felt uneasy if any person exhibited greater powers of pleasing than herself. But her fickleness rendered her little capable of sentiment or friendship; and when she suffered by them, she had recourse to dissimulation which was the cause of her ruin.

* We quote from Mr. Skene's translation.

'Louis

'Louis XVI. felt embarrassed with the weight of his crown, and required a master to teach him to reign. The Queen had promised this important post to the Duke de Choiseuil, when the intrigues of Madame du Barry procured his banishment. He was at that time the idol of the Nobles, of the higher Clergy and Magistrates, and of the whole Court, who felt indignant at the breach of promise, and at the appointment of old Maurepas as a guide to the young king. Maurepas was no statesman, but gifted with all the talents of a courtier. Superficial, devoid of science and reflection, he amused himself with every thing and every man; looking upon patriotism as a mere trick or pretence; occupied entirely about himself; careless of to-morrow and only anxious to maintain his own power and destroy the influence of the Queen. Thus the King wavered between the Queen and Maurepas, and confusion inevitably ensued. If it was easy to influence the King, the Queen was still more liable to impressions. The famous Countess Julia de Polignac was already in possession of all her confidence. She had little difficulty in persuading her, that if she recalled the Duke de Choiseuil to Court, she would annihilate her own authority, and be placed in a state of guardianship; that a Queen of France without authority must be unhappy; that her interest, her glory, her great and rare accomplishments, her influence over the heart and understanding of the King, and finally every consideration entitled her to govern, at least indirectly. In giving this advice, she eagerly hoped to govern every thing herself by having possession of the Queen, and at least to issue out of that extreme poverty into which all the world beheld her sunk after her marriage. But in the mean time she opened under the paths of the Queen that horrible pit which finally swallowed up the King, his family, his relations, friends, and myriads of his subjects. The toil and embarrassment of the formal presentations at Court displeased the Queen, who loved the freedom to which she had been accustomed, when Dauphiness, in the Coterie of Madame de Polignac, adored by all. It was by the advice of this crafty and deluding woman, who wanted exclusively to engross the favor, credit, and even the person of the Queen, that she ventured at once to abolish all the etiquettes and ceremonies of the Court; and those who claimed respect by their rank, their worth or their consequence, were no longer taken the least notice of. The brilliancy of Versailles, which had shone for ages, suddenly was extinguished; and the palace of the King sunk into an indecorous solitude. Unhappy Queen! she did not perceive that by this means she destroyed, in the eyes of the people, all the dignity and majesty of the Throne; that those who by virtue of their posts had a right to form her court, feeling themselves despised, breathed only vengeance and malice: she did not perceive that in neglecting to shine with the first brilliancy on the most dazzling theatre in the world, she descended to play only a secondary part in a low Club of male and female intrigue, the members of which, after leading her from illusion to illusion, from folly to folly, ended by tyrannising, humiliating, and destroying her, without the right of complaint or the consolation of pity.'

Having

Having described the situation of the ministers, and the manner in which each transacted the business of his office, the author observes:

'As the ministers were entirely dependent for their existence upon the Queen, of course they were equally so upon Madame de Polignac's Club; and they openly and unblushingly sold the Queen's favor and power. Each of the sisters of this precious Club labored unceasingly to make her own fortune, that of her husband, and those of all her friends, she had her office, her levees, couriers, clerks and notaries. The livings and dignities of the church, of the army, of the magistracy, of the finance; the gifts, pensions, and grants from the Royal Treasury; the salaries of administration, the farms, the duties on wine, the post office, the lotteries, and crown lands; the sale of gifts and pensions: decrees of demurrer, of revisal, of appeal, and of repeal; pardons, privileges, and even injustice itself—in fine every thing was publicly bought and sold in this infamous Club, the members of which boasted that they were the social and most intimate friends of the Queen, but which in fact was nothing else than a gambling house kept by Madame de Polignac. In reality, what other appellation ought to be given to a society of about thirty women and twenty men, whose audacity, insolence, vice, and corruption, made use of the non-entity of Louis XVI. and the passions and inexperience of the Queen and Comte d'Artois, to screen their detestable pillage for fifteen years? What other appellation ought to be given to a Club, among the higher class of which were several Marquises and Counts who were mere adventurers and knights of industry; and among the other, players, buffoons, and persons unknown of every description?—Does not this vile mixture best characterize a gambling house?'—

'People may say, perhaps, that Madame de Pompadour and Madame du Barry had, previously, in the same manner, pillaged and fed upon the vitals of France under Louis XV. without producing a Revolution. In truth, there never existed a people who more idolized their Kings, or were more indulgent to their conduct than the French. They endured their failings not only with patience, but cheerfulness. In this case, however, what a difference? —Instead of having the cupidity of one Pompadour, of one Du Barry to satisfy, each in succession; France was delivered up at the same time to the pillage of thirty Pompadours, of thirty Du Barrys, each of whom singly spread the same havoc and ruin as the reigning mistress of Louis XV. had formerly done; and yet Louis XVI. enjoyed not the smallest pleasure either of sensibility or sensuality from this general pillage.

'The French perceiving that the sceptre was sunk into a distaff, or rather changed into a fool's rod, far from being tempted, as formerly, to laugh and be gay, felt the deepest indignation.

'If in each of the seven Ministerial Departments, I were to enumerate those acts of this vile Club which scandalized the French people, roused them to indignation, and disposed them to wish for a change in the Government, I should fill twenty volumes. I shall confine

confine myself, therefore, to the Minister of Finance. In this situation the honest Turgot had replaced the Abbé Terray, wishing to regulate and methodize that Department. All France knows, that in order to abash, confound, baffle, and dismiss him, the society of Madame de Polignac caused the famous song called Turgotine to be written and set in vogue.

'His successor M. de Clugni, wasted the royal treasure so prodigally upon his own strumpets and the associates of Madame de Polignac, that in a ministry of only four months, he increased the deficit twelve millions.—Oh, what a number of persons must have lamented his death!'

M. DE L'ISLE next shews the arts which Madame *de Polignac* played off in order to get rid of *Necker*; and this same lady is charged with having paved the way to those ruinous courses by which the Comte *d'Artois* became so obnoxious:

'At this time M. the Count d'Artois was much harassed by his creditors. These were the fruits of the good education which he received from the amiable and honorable characters of Madame de Polignac's Club. The Prince's debts on demand amounted to eighteen millions. His other debts consisted of 908,700 livres of annuities for life, and of 74,640 livres of annual interest on the principal of 1,600,000 livres payable again in 1789, 1790, and 1791. The sums on demand being unpaid for six years, excited violent clamor and discontent, and had already attached much blame to the parliament. The King promised, at the Queen's desire, to pay this Prince's debts; and he received from the Royal Treasury in 1781, one million and a half; four millions in 1782; and two millions in 1783, which reduced his debts to 14,600,000 livres, independent of the annuities.'

Calonne, in his extravagances, we are told, acted under the protection and as the agent of this club; in which the Queen was no longer the superior, but was thwarted and controuled by her own creature. Her Majesty then withdrew her confidence from the Dutchess, but the artful favourite had so established her power as to make her royal Mistress dread an open rupture with her. For an account of this strange ascendancy, we must refer to the tract itself.

If we may rely on M. DE L'ISLE, Madame *de Polignac*'s coterie, by its dark intrigues, accelerated the revolution which by its boundless corruption and scandalous practices it had provoked. It advised the king to measures of humiliation; and when, by its councils, he had stripped himself of his power, it basely deserted him. The members of this club first set the example of emigration, and drew the Princes into that most fatal measure, of which we believe but one sentiment is entertained beyond the circle of the persons implicated in it. The opinion of one who was himself an emigrant cannot but command attention:

'It may be said, what would you have had them do?—I shall not say, *they should have died*, for they had too much fear of death.—But if I consider them in the character of Ministers, Officers, and Councellors of the Crown, I do assert that they were cowardly and perfidious in not inducing, or even forcing the King to defend himself. If I consider them as courtiers, as friends and servants of his Majesty, as loaded with royal grace and favor, was it not infamous to leave their Monarch alone exposed to all the dangers of an enraged and mutinous rabble, while they themselves secured their safety by flight?—Was it not doubly infamous to cover the shame of this flight by extorting an express order from their deserted Monarch?'

He thus concludes this topic:

'In this manner, Madame de Polignac's vile Club, by a system of detestable treachery and baseness, prevented the king either from defending himself or being defended by others; and gave complete success to the Revolution. This Club alone paved the way for it; this Club alone caused it to be undertaken; this Club alone rendered it triumphant.'

Though this author may render a service to history, he is very unpolite to a number of persons even in our own country, for he treats with ridicule all their theories. The believers in Revolutionary Plutarchs, and the Abbé Barruel and Professor Robison, and Nobles and Prelates, and Squires and Aldermen, and Rectors and Vicars, will find that all those representations which made them stare and exclaim are treated with utter contempt by a partisan of the Bourbons: the anti-social and anti-christian conspiracies are placed with regard to this havoc on a level with the artillery of Lilliput; and the club of the Duchess *de Polignac* is declared to have been the fatal box of Pandora of the time, and not the too free and in many respects blameable volumes which a worthy Earl a few years back piously committed to the flames:

'To apply the terms Philosophy and Philosopher to scepticism, impiety, or licentiousness, is profanation. Let us give the precise meaning of these words, and men of the most inveterate prejudice against the Philosophers, as the authors of the Revolution, must be obliged to confess that it was entirely the work of Madame de Polignac's Coterie.'

'The courtiers of Madame de Polignac's Club condemn themselves in accusing the Philosophers. We know, too well, how greedy and jealous they were of power, and how much they abused it. We know that the sensual and voluptuous lives of most of them have been so vile, that the lowest of the rabble cried shame upon them. To these courtiers, therefore, to these ambitious, lascivious, and intemperate Philosophers, we are indebted for the Revolution. Nevertheless, they will probably say, 'It is the *Savans Philosophers*, the writers of the new school of Philosophy, whom we accuse.' In this case, we must leave it to the hearts and understandings of

mankind, whether the Philosophers of science, or those of ambition and profligacy, occasioned the American war, the dilapidation of the Finances, the inefficacy of the Police, the slumbering of the laws, irreligion, impiety, immorality, and indecency.

'With respect to the Savans, they are insulated, retired, and solitary beings, who cannot agree among themselves about any one subject, and debate and squabble about every thing. How ridiculous is it then to call them an united body of Conspirators! Yet this is the chimera with which the multitude are infatuated; while the Courtiers of Madame de Polignac's Club boldy and openly formed a band or faction, which divided and swallowed up among its own members all the posts, salaries, dignities and resources of the Kingdom, to the great scandal of the whole nation, which rose with one common feeling of indignation against them.'

It was this same coterie which, dispersed over the continent, by their misrepresentations induced foreign powers to make war on France; and it was, the writer says, the same pernicious party which by monopolizing the regards of the Princes, and by professing tenets and maxims ill suited to the times and their situation, rendered their royal master's cause not only hopeless, but odious and contemptible.

The following passage is not altogether unconnected with the leading object of this work, but we insert it chiefly on account of the temporary interest which it possesses:

'Monsieur, now Louis XVIII., of a tractable and pliant disposition, was accustomed from his infancy to be cautious in his conduct. Having felt that his education had been neglected, he devoted himself, after his marriage, to the study of his native language, and to the History and Government of his Country. Friendship and duty united to inspire him with the generous desire of being one day useful to his brother in assisting him with his counsel. He ventured to offer him his advice on two or three occasions. Madame de Polignac and her companions took the alarm, and described Monsieur to the Queen as the most dangerous rival, whom she ought without loss of time to deprive of the King's confidence. Accordingly, the surprise of Monsieur may be easily imagined, when one day speaking to His Majesty concerning an affair which was about to be agitated in the council, the King bluntly interrupted him, and commanded him never again to meddle with the affairs of State. The prince, overwhelmed with grief, gave up all grave studies, and sought consolation in reading and composing a few romances. But Madame de Polignac and her accomplices were uneasy on the score of this prince, till they had seduced him by artifice and intrigue to take a mistress charged with the task of curing his ambition by love.'

If this emigrant royalist may be believed, it was not by any anti-christian or anti-social fraternity, nor by the free masons, nor by the mercenaries of the Duke of *Orleans*, that the monarchy was overturned, but it was a club of courtiers that, by their abuse

abuse of the royal authority, of which they had contrived to possess themselves, more immediately occasioned the mighty catastrophe. The same position has been maintained by all those who have been most distinguished by general intelligence and sound judgment, with the exception of Mr. Burke, for whose mistake the author accounts in language highly respectful: but the admission, we believe, has not before been publicly made by any emigrant royalist.

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Art. IX. *Œuvres Complettes de* Jean Racine, &c. *i. e.* The Complete Works of John Racine, with a Commentary by M. *De La Harpe;* to which are added several Pieces either never before published or that are little known. 8vo. 4 vols. Paris. 1807. (To be completed in 7 vols.) Imported by De Boffe, price 1l. 12s. sewed.

Many circumstances appear to have demanded a new edition of the works of Racine. Those standard books, which are most frequently reprinted, suffer most from the mistakes of the press; and errors are multiplied and made current by incorrect copies in the most important productions of human genius, in which a perfect purity of text is equally essential to the reputation of the authors and the taste of the public. This evil appears to have attained at Paris a height unknown among us: 'it is daily increasing (says M. *de La Harpe*); and it results not only from the negligence of printers in not employing proper persons to revise the text, but also from the progress of ignorance and barbarism, which are risen to such a height that many authors do not even understand orthography.' The *entire corruption of language*, he afterward subjoins, is the effect of that ignorance which has reigned under the name of liberty and equality; and he declares that those strangers, who have studied French only in the good writers of the last two centuries, must be wholly incapable of comprehending one half of what is now written and published.—If this statement be not a gross exaggeration of the truth, it is a remarkable confirmation of the famous prediction which Mr. Burke expressed, in terms that naturally gave considerable offence in a time of agitation:—"Learning and the arts (said he) will be trodden under the feet of a *swinish multitude;*" though he certainly did not mean to apply that phrase to the great mass of the people.

The life of Racine, as related by M. *de La Harpe*, is a model for this sort of biography; neither being too concise to be interesting, nor falling into the more common extreme of tiresome prolixity: but, notwithstanding all the care that has

been taken to place his character in the most favourable point of view, he appears to much greater advantage as a poet than as a man. His excessive sensibility to praise and censure seems to have betrayed him more than once into acts of injustice and ingratitude. We could have wished, also, that he had possessed the magnanimity to overlook the irritable jealousy of *Corneille*,—whose old age was constantly employed in effacing the glories of his youth,—rather than have exposed him to the dislike of all Paris, under an allusion to the *malevoli veteris poetæ* mentioned in Terence's prologue. We are still more shocked at his treatment of *Moliere*. To that illustrious author and excellent man, he was indebted, at an early age, for his first encouragement as a writer, and even for more solid assistance; yet, as soon as his reputation was established, he quitted the theatre of which *Moliere* was the manager, and presented all his tragedies to the rival company of *l'hôtel de Bourgogne*. Their intercourse continued no longer: but the biographers take pains to inform us that no enmity succeeded; for each did justice to the dramas composed by the other, when they were attacked and unpopular. In this we see little to applaud in Racine, who must have forfeited all pretensions to comic taste, if he had failed to applaud the inimitable *Misantrope;* while *Moliere*'s hearty recognition of the more doubtful merit of *Les Plaideurs*, which one of his *bon-mots* would have annihilated, displays the genuine greatness of an amiable and exalted mind.

Even *Boileau*, who lived with Racine on terms of the greatest intimacy, and who may be supposed capable of defending himself against sarcasm in conversation, was so much hurt by the poignancy of some of his satirical attacks, as to remonstrate seriously with him on the subject. It is true that the satirist had the less right to complain, as he had often been the coadjutor of the tragedian in most vehement invectives against the rest of mankind; particularly in versifying a cruel attack made on Mademoiselle *de Champmeslé* by Racine, when he deserted her after a connection (as it appears) of the tenderest nature, and after having been indebted for the great success of many of his tragedies to her admirable performance. We would here observe that *Boileau* discovered a strong genius for satire in four verses of his friend, which we shall cite, because they were thought at the time to glance at the character of our abdicated protector, Richard Cromwell:

" *L'imbécille Ibrahim, sans craindre sa naissance,*
Traine, éxempt de peril, une éternelle absence;
Indigne également de vivre & de mourir,
On l'abandonne aux mains qui daignent le nourrir."

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Another instance of the author's captiousness is too remarkable to be passed over in silence. An absurd attack made by a M. *Nicole*, one of the *Messieurs de Port Royal*, on all dramatic poets, whom he styled *d'empoisonneurs publics et de gens horribles aux yeux des chrétiens*, was considered by RACINE as a personal accusation of himself; which he repelled by a letter full of the most virulent invective not only against *Nicole*, but against the whole society, to which he was indebted for a gratuitous education, and of which many of his own friends were members. He made this letter public, and was prepared to follow it up with a whole series of philippics, but was dissuaded by *Boileau*, who even prevailed on him to reconcile himself to *Arnauld*, by acknowleging his fault. They met; and RACINE 'began by throwing himself at the other's feet in the presence of a numerous company: *Arnauld* returned the compliment, and both embraced.' Such is the statement in the life of RACINE now before us: (Vol. I. p. 32.) but the most striking part of the anecdote is found in the additions at the end of the fourth volume. We there learn that *Arnauld*, who seems to have admitted some of the prejudices of *Nicole*, became convinced of the innocence of tragedy, from contemplating the moral utility of the character of Phædra. Instead of regarding her as the most dangerous of criminals, inasmuch as her guilt is palliated by appearing to be an irresistible impulse which sanctifies incest and murder by compelling her to commit them, the acute theologian discovered that we might derive from her history this important lesson; "that when, to punish former faults" (not her own faults, but those of her ancestors) "God abandons us to *ourselves*, and to the perverseness of *our own heart*, there is no excess to which we may not be carried, even while we detest it." By this style of reasoning, we might easily be convicted of gross impiety in resisting our most vicious propensities; because it may have been the design of Providence to compel us to indulge them, for the purpose of betraying us into the punishment due to the faults of our remote forefathers!

The history of *La Phédre*, and the manœuvres of a cabal which opposed it for the purpose of mortifying its author, appear at first sight incredible. It was known that RACINE had employed his pen on that subject; and the Duke *de Nevers* and the Duchess *de Bouillon*, who had conceived an enmity against him, employed *Pradon* to compose a rival tragedy founded on the same story. The work of RACINE was represented for the first time at the *Hôtel de Bourgogne* on the first of January 1677; and that of *Pradon* appeared three

nights afterward at the *Hôtel de Guénegaud.* All the principal boxes of the two theatres having been taken by the cabal for the first six representations, the theatre of their enemy appeared deserted, while that of *Pradon* was always filled. This manœuvre, according to *Louis Racine*, who learned it from *Boileau*, cost the heads of the party more than 15,000 livres: but such was the effect of this stratagem, that *Pradon* triumphed for many days, and Racine's *Phèdre* was on the point of falling to the ground; and *Valincour*, who was intimately acquainted with the latter, says in his letter to the abbé *d'Olivet*: "I have seen Racine, who is quite in despair." Soon after this mortification, he quitted the theatre, and had some thoughts of betaking himself to a monastic life in one of the severest orders: but, on reflection, (says his biographer, who never loses his gravity) 'he wisely preferred lighter chains, which were more conformable to the ordinary habits of mankind;—and he married.' His wife so entirely coincided in his religious sentiments, that she never even read his tragedies.

It is well known that Racine forfeited the favour of his royal patron, by drawing up and representing to Madame *de Maintenon* a strong and lively picture of the distresses of his fellow subjects, resulting from the endless wars of Louis XIV. It were to be wished that his chagrin on this occasion had been moderated by the proud consciousness of having acted an honorable and patriotic part; which is the more intitled to admiration, when we consider the fashionable servility of the times. Perhaps it is but justice to add that the merit of the deed was enhanced by the value placed by himself on the royal protection, which he risked by his boldness, and the certain loss of which seems to have contributed to hasten his decease.

In the present edition, the life of Racine, and his epitaph by *Boileau*, are followed by fifty pages of Observations on the account given of the tragedian by M. *Luneau de Boisjermain*, the editor of his plays in 1768; who is commonly distinguished, through this work, as *l'ancien commentateur*. His narrative appears to have been imperfect in many respects, and in these Observations his faults are studiously exposed. The defects of his style are indignantly denounced; and his false grammar, his barbarisms, and his minute inconsistencies, are hunted through pages of contemptuous sarcasm. His reflections, which are not among the wisest, are subjected to as severe a scrutiny as if they issued from an oracle; and his facts are perpetually controverted in inferior points, for the purpose of confounding the ignorance of the relator, without any material alteration

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in their general tenor and effect. Such an attack on a performance written thirty years before strikes us as extremely unworthy of such a man as *de La Harpe*.

We are next presented with the *Eloge de Racine*, which is without a name, but appears evidently to proceed from the same pen. It is not only an elegant composition, but contains much just and ingenious criticism.—Then follow the plays, which are severally preceded by *Examens*, and accompanied by a Commentary. The former shew great judgment, the latter a complete acquaintance with the tragic art, and a nice perception of the delicacies of the French language. Both, however, are in a great measure copied from the celebrated Lectures at the *Lycée* of this writer; and both excite some degree of disgust, by their persecution of the *ancien commentateur*, whose absurdities are preserved for the purpose of being answered, instead of being quickly consigned to that oblivion for which they are destined. Perhaps, however, the office of an editor and commentator naturally engenders both petulance and verbosity; yet our respect for the good taste of *La Harpe* must not prevent us from declaring that he appears to us to have yielded too frequently to the temptation of repeating himself, and abusing others. In fact, when we heard that the works of Racine were to be extended into seven full octavo volumes, we could not restrain some apprehensions that his fate would resemble that of Homer and Virgil, Æschylus and Shakspeare, in being overlaid by his officious nurses, and buried under the load of comments heaped on him by mistaken editorial zeal. We could not easily understand what materials could swell a moderate book to such a size; Racine is too conspicuous for purity of style to require much correction; his works are of too late a date to admit various readings from different MSS.; he is too free from obscurity to require long explanations; and he affords scarcely an allusion to his own times or to historical events, that needs to be illustrated by cotemporary anecdote. It is true that many of the plays would furnish examples of parallel or contrast between their author and the three great tragedians of Athens, as well as Seneca: but alas! all the passages cited in this commentary from the antients, to enable us to form the comparison, are translated into very ordinary French.

We must observe that M. *La Harpe* is not the actual editor of these volumes, for he died before the period of their publication; and a friend of the bookseller, who has chosen to conceal his name, supplied whatever was deemed wanting. To him we are indebted for the Additions at the end of the third and fourth volumes, to which we have more than once

referred, containing the stage-history of the several pieces, together with many curious literary and theatrical occurrences. In some instances, they venture on critical observations; and they do not always agree in sentiment with the author of the Commentary, whom they accuse of injustice towards Racine in his *Lycée*, where he appears to prefer the *Zaire* of *Voltaire* to the best productions of the elder poet. These differences, however, do not disfigure the pages of the original, but are properly confined to detached essays. We wish that M. *de La Harpe* had shewn the same discretion; that he had expunged all the notes of his predecessor which are plainly founded on mistake, or are merely insignificant; and that he had answered at large in his *examens* such of them as might, if uncontradicted, lead to important error. If, moreover, the author of the additions judged well in suppressing an anecdote of some consequence, because it hinged on certain indelicate verses, (and in an edition of the works of Racine, says he, not a word should occur that could shock the modesty of the reader,—see Additions to vol. 4. p. 368. n. 2), surely a similar regard to decorum should have prevented *La Harpe* from exhibiting at one view to the eye of the reader the most refined poetry, and the vulgar disputes of rival critics. We give a few specimens taken at random.—Where Racine uses the expression "*mes pleurs perfides*," the *ancien commentateur* remarks that *tears* cannot be *perfidious*. "Why not?" (exclaims *La Harpe*) "This is in truth the positive tone of ignorance," &c.—Jocasta accuses Heaven of punishing her for crimes which it forced her to commit, in the following lines:

"*Voilà de ces grands dieux la suprême justice!*
Jusques au bord du crime ils conduisent nos pas;
Ils nous le font commettre, & ne l'excusent pas."

"A charming thought: a very fine idea; and at the same time a very just one, if we refer only to pagan theology," says the old commentator. *De La Harpe* takes fire at this, and forgetting the indissoluble union between *le beau et le vrai*, so much maintained in the Eloge, vehemently denies that it is a "*tres-belle pensée*," and says that it is only a *just* and *natural sentiment*. He is still more offended at the allusion to pagan theology; and his zeal construes it into an attack on Christianity, which he proceeds to defend in a manner that plainly proves that he and his predecessor mean to express the same thing, though the language of the latter is just incorrect enough to expose him to misconstruction from an unfair and captious adversary. In another place, the poor man "does not understand the

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sense of the plainest words;" in another, his observations are "the galimathias of a writer who cannot express the most simple things;" and again a censure is passed on the presumption of one who could dare to write comments on RACINE, *without understanding French*. With these examples, (which too closely resemble the squabbles of our commentators on Shakspeare, so impertinently obtruded on the public in their editions of the immortal poet,) we shall close our complaint on this head.

The *Commentary* before us must be extremely useful to those who wish for a critical knowlege of the French language, since it carefully points out the most trivial offences against the rigorous laws of composition established among our neighbours. We have no doubt that this part of the work is executed with perfect accuracy; nor can we venture to question either *de La Harpe*'s superior knowlege of style, or his judgments on the mechanism of the plays before us. The drama is confined within much severer limits at Paris than it is in this country, and is capable of many technical and artificial merits, wholly unknown to the looser habits of our writers for the theatre. Thus it is observed in the *Eloge* that "Shakspeare is the poet of the people, while Phædra and Merope are the delight of enlightened men;" and we are often informed that particular beauties are only to be relished by *connaissseurs* in the tragic art. If we have no pretensions to the title of *connaisseurs*, we doubt whether the works of RACINE, or of any other poet, could reckon on immortality if they were capable of pleasing only the Parisian *savans*, without exciting emotion in ordinary readers. We shall not enter, therefore, into minutiæ which in this country perhaps may not be duly appreciated, but shall take a rapid survey of the general character here given of the several pieces.

Les Frêres Ennemis, more commonly mentioned under the name of *La Thébaide*, was produced at the age of 25. It abounded with the vices made popular by *Corneille*; and the *antient commentator* is severely chastised for saying that it gave a promise of the high fame afterward obtained by its author. 'It announced a power of versification, but very little dramatic talent.' Yet we must take the liberty of contending that the whole of the fourth act displays a vigor of conception, and a knowlege of the heart, which are excelled in none of the author's most mature compositions. The subject of it is the attempt of Jocasta to reconcile her two sons, at an interview in which their hatred bursts out with more fury than ever; and it may be the more interesting to the modern English reader, because it may perhaps be considered as the germ of one of our best

tragedies of the present day; we mean the *De Manfort* of Miss Baillie. The anxiety of the mother to extinguish their unnatural feelings perpetually reminded us of the sisterly affection of Jane de Monfort; and the declaration of those feelings by Eteocles is almost in the same phrases as are employed by the hero of Miss Baillie's tragedy:

"*Je ne sais si mon cœur s'appaisera jamais:*
Ce n'est pas son orgueil, c'est lui seul que je hais.
Nous avons l'un & l'autre une haine obstinée;
Elle n'est pas, Créon, l'ouvrage d'une année;
Elle est née avec nous, & sa noire fureur,
Aussitôt que la vie, entra dans notre cœur.
Nous etions ennemis dès la plus tendre enfance," &c.

De Monfort exclaims, in describing his aversion to Rezenvelt:

"It will not part. I've lodged it here too long;
With my first cares I felt its rankling touch,
I loathed him when a boy.
Even in our early sports, like two young whelps
Of hostile breed, instinctively reverse," &c.

The little feelings of disgust excited by the expectation of seeing the detested object are much alike in both. Thus Eteocles, half breathless, when his brother is about to arrive:

"*Et maintenant, Créon, que j'attends sa venue,*
Ne crois pas que pour lui ma haine diminue,
Plus il approche, & plus il me semble odieux,
Et sans doute il faudra qu'elle éclate à ses yeux."

Again:

"*Qu'ils entrent. Cette approche excite mon courroux,—*
Qu'on hait un ennemi quand il est près de nous!"

This last trait occurs in a variety of forms in the English tragedy; which is so far superior to that of Racine, that the passion is lodged in a mind which feels its horrors and struggles to subdue its influence, instead of being blindly hurried by an unintelligible fatality.

The *Alexandre*, which appeared in the next succeeding year, proved its author's improvement in the art of versification: but the dramatic effect was feeble, and Alexander the Great was rendered ridiculous by substituting the idle gallantry of the heroes of French romance for the hardy and martial spirit of the Macedonian king.

The *Andromaque* is considered as a '*chef d'œuvre*, and the first that appeared on the French stage;' the intrigue and the denouement are perfect; and *de La Harpe* thinks that the most finished productions of the poet do not excel it in the command

command of sentiment and passion. It is certainly a glorious tragedy; in our opinion, indeed, (but we speak for *the people*, and not for *the connaisseurs*) the most capable of sustaining a strong emotion in the spectator from the beginning to the end. It has one short speech, which is repeatedly mentioned by M. *de La H.* as carrying the *coup de théatre* to its very highest pitch. Hermione, in the agonies of disappointed love, prevails on Orestes, her rejected suitor, to murder Pyrrhus, whom she adores, at the moment of his marriage with Andromache. He executes the terrible commission: but, when he expects to receive her thanks and her affection as the reward of his obedience, her former tenderness for Pyrrhus returns, and she pours forth on Orestes the bitterest reproaches. The whole scene is exquisitely wrought; and she disavows the command which she had given to him in the following impassioned lines:

"*Mais, parle! de son sort qui t' a rendu l'arbitre?*
Pourquoi l' assassiner? Qu' a-t-il fait? A quel titre?
Qui te l' a dit?"

"*Voilà ce fameux qui te l' a dit?*" says *La Harpe*, in a note on the passage; and after having dwelt on it with ecstacy, both in the *éloge* and the *examen*, he here observes: 'The more I reflect on it, the more I think that the phrase *qui te l' a dit* is admirable. It is in my opinion the boldest, the most *profound* the most *astonishing*, that passion ever inspired;'—and he goes on in this strain at considerable length. Now though every body will easily allow the exclamation to be quite natural, we fear that so high a degree of excellence will hardly be discovered in it by our cold countrymen. At any rate, it will appear extraordinary that the answer to that stupefying question should be left unnoticed,—to those at least who have heard the deep tones of shame and despondency in which *Talma* replies:

"*O dieux! quoi! ne m'avez vous pas,*
Vous-même ici, tantôt ordonné son trépas?"

We ought not to conclude our account of *l'Andromaque* without adverting to the death of *Montfleury*, then the first actor in Paris, and the original *Rodrigue* in the *Cid*; whose exertions in performing Orestes, at the age of seventy, and with a most corpulent habit, cost him his life. A similar cause was fatal to his predecessor *Mondory*, who performed with too much violence the part of Herod in the *Mariamne* of *Tristan*.

In his next play, Racine presented a specimen of comic power for which his friends probably had not given him credit.

Les Plaideurs may indeed be called a literary *pic-nic*,* to which all the wits of the age contributed their share; though the plan originated with the ostensible author, who had suffered from the unnecessary delays created in the course of a law-suit. The subsequent account of its formation is extracted from the additions at the end of the third volume:

'Nothing is more favorable to humorous sallies, than the gaiety of a repast and the freedom of a *table d'hôte*; the most joyous favorites of the muses have met, in our own times, on certain days, at these public places, where nobody is bound to do the honors of the feast, and nobody is embarrassed by receiving them, but wit and good humour enjoy complete independence. The dinners of *the Cellar*, in our recollection, gave birth to the most piquant productions of *Collé*, *Piron*, and all our liveliest poets. In Racine's time, the coffee-houses were not yet established: but a wine-merchant who dressed dinners, and kept a public house at the sign of *the Cross of Lorraine*, (in the square of St. John's burying ground,) on particular days of the week, entertained in an apartment reserved for them, *Racine*, *Boileau*, *La Fontaine*, *Chapelle*, *Furetiere*, some young magistrates, and many noblemen, the gayest and wittiest among those who were attached to the Court. This society had its rules, its police, and its penal code. Punishments were decreed, such as were best calculated to encourage the satirical pleasure of the guests, and of which bad authors bore the cost. *Chapelain's La Pucelle* was always there, as the instrument of correction; and he, who was guilty of a fault against language, against good taste, or against the laws enacted, was convicted according to form, and underwent a sentence which consisted in reading a greater or less number of the verses of that formidable poem.—It was there that the comedy of the *Pleaders* was created.' (Vol. 3. p. 377.)

Notwithstanding all the advantages to be derived from this diversity of talents, and from the personal satire directed against all the leading orators of the bar, the public did not admire the play, which was represented for only two nights. A month afterward, however, it had the good fortune of amusing Louis the XIVth at his private theatre, and the approbation of his Majesty turned the current of opinion.

The character of Agrippina will impart a lasting interest to the tragedy of *Britannicus*, which *Voltaire* considered as on the whole rather cold. The defence of it by *La Harpe* is an additional proof of the vast importance attached at Paris to the duties of the actor. 'This judgment of *Voltaire* (says he) may be excused, because he had seen the part of Nero but moderately

* We should apologize to our *country-readers*, and still more to our *readers of a hundred years hence*, for using this cant term of the town: but the context may here suggest a definition which neither Bailey nor Johnson would supply.

performed.

performed. It is not the fault of Racine, that *for a whole century* no actor was found capable of feeling and displaying all the power and depth of that admirable part.' *Le Kain* did it justice, and the play was raised to the eminence which it deserved. We must add, on the authority of *Boileau*, that the public was too much attached to *Floridor*, the original Nero, to see him without dissatisfaction in so odious a character; which was therefore assigned to an inferior actor, with great advantage to the performance. This part of Nero was formed to produce striking events; it was that in which the famous *Baron* re-appeared, after a long retreat. He was sixty eight years old, and the pit gave him to understand that he was become unfit for the part. 'He then advanced to the front of the stage, with his arms crossed, drew a deep sigh, and, casting on the pit a look of indignation, he exclaimed: *Ingrat parterre, que j' ai élevé*;—' and it is true (says the writer) that good actors form the taste of the *parterre*.'

Of *Bérénice*, which was composed at the command of Henrietta of England, daughter of Queen Henrietta, and Dutchess of Orleans, the versification is exquisite, and the sentiments are delightful: but the separation of two lovers, without any incidents or plot, is not the proper subject of a tragedy. Racine insisted on knowing *Chapelle's* opinion of it, who would only reply in the words of the burthen of an old song,

"*Marion pleure, Marion crie,*
Marion veut qu'on la marie."

It appears, however, to have been acted with success, whenever Paris had a female performer whose youth, person, and harmonious voice, were capable of giving effect to the touching descriptions of the dramatist.

The dreadful vengeance taken by Christina Queen of Sweden on a perfidious lover, on which *Bajazet* is founded, is generally known. The play succeeded, though the hero is allowed to be *glacé*, the plot in many parts defective, and the verse negligent. *Corneille*, who was present at its first representation, whispered in the ear of *Ségrais*, "*Voilà des Turcs bien franchisés*," a censure which is not here combated. To say the truth, we cannot help suspecting that this animadversion might justly be applied to all the leading characters of this tragedian; and we are somewhat surprised, considering the pains which have been taken by his commentators to answer all the attacks on him, that they should not have noticed *Voltaire*'s observation in his *Temple du Goût*, which appears to us singularly happy in pointing out the principal defect of his great predecessor in tragedy:

"*Plus*

" *Plus pur, plus élégant, plus tendre,*
Et parlant au cœur de plus prés,
Nous attachant, sans nous surprendre,
Et ne se dementant jamais,
Racine observe les portraits
De Bajazet, de Xipharés,
De Britannicus, d' Hippolyte.
A peine il distingue leurs traits ;
Ils ont tous le même merite,
Tendres, galans, doux, & discrets ;
Et l' Amour, qui marche à leur suite,
Les croit des courtisans Français."

This refined monotony is less apparent in *Mithridate* than in most of the others. *Monime* is highly affecting, and the story is in itself an excellent tragic subject, if it were not confounded with the well known history of the warlike king of Pontus. This deviation from truth is justified in the *Lycée*, but is surrendered as indefensible in the *Examen* prefixed to the tragedy by *La Harpe* in this edition.

The composition of *l'Iphigenie* is beautiful throughout. The parental tenderness of Clytemnestra, betraying her by turns into the excesses of grief and rage, and the struggles of Agamemnon between the duties of the father and the king, are among the most finished of dramatic paintings. Achilles and Iphigenia are also excellent ; and we are inclined to think that the difficulty of introducing the story of her miraculous rescue, by Diana and her hind, is a sufficient apology for the episode of Eriphyle.

Our complaisance, however, cannot carry us so far as to approve the *intrigue amoureuse* which changes Hippolytus from the active young warrior and hunter, devoted to arms and field-sports, and a despiser of the fair, to a love-sick swain, who rejects the advances of his mother-in-law not from the purity of his sentiments, nor from abhorrence of the crime which she proposes, but simply on account of a prior attachment to an imaginary female. This invention is very far from improving the effect of the fable. The momentary jealous feeling excited in the mind of Phædra, on hearing that he loves another, is the only advantage gained by the addition : but surely it requires little knowlege of the female heart to be convinced that the cause of that jealousy would be more tolerable than a cold contempt of the whole sex, united with a strong moral sense condemning her individual affection. *Aricie* adds nothing to the real interest of the piece ; her petty attractions are swallowed up in that overwhelming story ; while she contradicts the general opinion of mankind, derived from tradition, and from one of the finest tragedies which proceeded from the

pen

pen of Euripides. We regret this injudicious alteration the more, because, in all other respects, the *Phédre* is beyond praise. It sustains a perpetual comparison with the illustrious Greek, and perhaps excels him in most parts, except where the chorus permits a wilder vein of poetry than is consistent with the sobriety of the French drama. It appears to us that the praises of M. *La Harpe* fall short of the genius of the writer; for, though the passion of Phædra leaves all the characters of this and every other play at an immeasureable distance, the whole domestic story is developed in the most affecting manner, and both Theseus and Hippolytus command our warmest sympathy.—This was the theatrical production on which the princes of the blood (who were offended for some reason which is now forgotten, like themselves) wreaked their pitiful vengeance in the manner which we have described: but it was impossible for such transcendent merit to be wholly overpowered by any cabal. Phædra was triumphantly re-established on the Parisian stage; it is now the most popular exhibition; and it will be received with rapturous admiration, while Paris has a theatre to boast.

We are aware that the favorable judgment which we have passed on the French tragedies is likely to meet with many dissenting voices in this country; where they are supposed to consist of frigid declamation, forced sentiments, and descriptions out of nature. We are certain, however, that the more Racine and *Voltaire* are studied, the more will these common place remarks lose credit with those who ~~have~~ dare/ to think for themselves; and we shall feel that it is possible to venerate Shakspeare as the greatest dramatic genius that ever appeared among men, without contemning those who dare write tragedies on a plan different from that which he adopted. The language of good sense will make itself heard on this as on other subjects; and, while the merely technical *unities*, to which pedants have exacted a strict conformity because Aristotle has called them essential to tragedy, are justly exploded and held in derision, it will be discovered that unity of action, and the subserviency of all the parts to a main object, are essentially necessary to sustain a lively interest in all stories whatever, but most especially in theatrical representations. In fact, the last two acts of Hamlet overpower us with fatigue, if we had the courage to own it; while our attention is preserved to the conclusion of Othello and of Romeo, which have no other advantage than that of unity in the story.

The faults of Racine are not numerous, but we are of opinion that they are great. The principal have already been incidentally mentioned:—a want of distinction among the leading

leading characters, who all resemble (as *Voltaire* says) young noblemen of the French court; and the uniform admission of *intrigue amoureuse*, to the exclusion of truth and probability, and to the diminution of a grander effect and a more powerful interest. Yet he achieved a vast improvement on the absurd and romantic lovers whom *Corneille* had introduced, sighing out extravagant compliments and amorous metaphysics, under the names of antient heroes; and in the intrigue, RACINE was extremely moderate, for the time in which he wrote: though many tragedies, produced with great success by subsequent dramatists, prove that the *Parterre* can dispense with that appendage altogether, when the sacrifice is required by the nature of the fable.

It appears from some expressions used in the bookseller's preface to this edition, that all the seven volumes in which it is comprised are already published: but only four of them have come to our hands. The others will contain *Esther*, *Athalie*, all the miscellaneous poems, and all the letters to and from RACINE which have been already made public, with many others of an interesting nature that have not been before printed. When we receive them, we shall be eager to conclude our examination of the entire work.

Den.

ART. X. *Campagnes du Maréchal de Schomberg*, &c.; *i. e.* The Campaigns of Marshal *Schomberg* in Portugal, from the Year 1662 to 1668. By General DUMOURIEZ. 12mo. pp. 145. 4s. 6d. Boards. R. Phillips, London. 1807.

THE object of this tract seems to have been to rouse the Portuguese from their lethargy, by bringing to their recollection their antient glory; to induce them to revive a martial spirit; and perhaps to throw out a hint for their guidance if they wished to be supplied with an able General: the designation, which the author still assumes in his title-page, being calculated to suggest and to warrant such a conjecture. He exhorts the Portuguese, by the memory of their former heroes, and of the exploits of their better days, to resent the insults of the person whom he denominates 'the modern Attila;' and boldly to take up arms, and dare their insolent enemy in the field. Had the Court of Lisbon hearkened to this advice, we are fully satisfied that, without much persuasion, it might have had the aid of the councils and of the military experience of the ex-minister and ex-general; and we are far from thinking that this was assistance to be undervalued. As to the advice which he might give in the closet, we pretend not to form a judgment:

judgment: but with regard to that of the publicist, we own that our fancy is too inert to join in the flights of the ex-General. If Portugal had declared, had taken the field, and had increased her army to the utmost; if we also suppose the conqueror of Gemmappe to be its commander, and if we take into the account the support and succours of England; still the vision of *Bonaparte*'s armies put to the route and flying in all directions,—the Spaniards, ashamed of their past conduct, deserting the standards of the French ruler, uniting with the Portuguese, and moving in the direction of Paris, their career uniformly triumphant, setting the *Bourbons* on the throne, and relieving the world from devastation and despotism,—all this fairy vision, we say, we are too dull to realize for a moment:

'Who (asks the ex-General,) first started the dastardly scheme of transferring the seat of empire to the Brazils, and of abandoning the natal soil which the heroic bravery of the antient Portuguese rendered the seat of liberty and glory? These cowardly fugitives will bear with them to the Brazils their pusillanimity, their vices, their egotism, their corruption; and they will not better defend themselves in America than in Europe. This abandonment ought only to be contemplated when the country shall have been lost, and when the brave few surviving the wreck of the state shall, like the Trojans of old, commit themselves to the waves in search of a distant asylum. Undoubtedly, were the people at large consulted in the proposition, they would cut in pieces the author of the advice, as guilty of high treason against the nation.'

It appears that there is no humiliation which this nation, so much a favourite with the ex-General, and so much flattered by him, is not ready to brook, in order to avoid the alternative which he has proposed. She has sacrificed her dynasty, she has suffered herself to be severed from her colonies, and she will probably soon submit to receive from 'the modern Attila' a scion of his family to render it the stock of her future princes. The poltroonery, however, which M. Dumouriez denounces, is not confined to the nation, but the royal family are implicated in it. The exhortations of the veteran warrior have been lost on the Prince-regent, who has preferred the gentle councils of the translator of Camoens; or rather, terrified by the sentence of dethronement pronounced by Napoleon, he was forced to adopt a measure which the ex-General anathematizes, and of which the British *Chargé d' affaires*, by a poetic figure, applies to himself the merit. What a variance between public men! An act which the hero of Gemmappe denounces as poltroonery is blazed forth in this country, by those who are supposed to speak the sentiments of high official persons, as the very height of magnanimity. We must leave this dif-

ference to be settled between the ex-French minister of foreign affairs,* and the present British secretary of the same department.

Though the chief object of this work, however, has completely failed, it is not devoid of interest, since it relates the exploits of a person who stands high in the records of military fame, and whose memory is dear to every true British heart. The Marshal *Schomberg* was honoured and loved by our glorious deliverer William III., whom he followed into this country, and the lustre of whose fame was augmented by his atchievements in that war of liberty. His fall, in the decisive battle of the Boyne, is known to every Briton; and England, it appears, has the honour of having produced the mother of the hero.

It must be observed that the present narrative is not the composition of the ex-General, as the title page led us to suppose, but is acknowleged to have been taken from a life of the Marshal written in German by *J. Fr. Augustus Hagner*. The translator speaks highly of the original work; and, if we may form a judgment from the version of a part of it, it well deserves the testimony. Indeed we cannot but think that an English edition of the whole performance would be an acceptable present to the public.

Schomberg was, we are told, the friend and disciple of the great *Turenne*, and was selected by him to undertake the defence of Portugal, which kingdom he saved by his victories at Ameixial and Montesclaros. He went back to France in 1668; having received, as the reward of his services, the empty title of Comte, and a pension of 400 florins, which, it is here said, was never paid to him. On his return to France, the title of Duke was conferred on him, he was intrusted with the command of the army in Catalonia, and was made a Marshal of France; in which capacity he commanded in Flanders in 1676, and compelled the Prince of Orange to raise the siege of Maestricht. He served at the head of the French armies as late as 1683: but at the revocation of the Edict of Nantes, he was comprized in the prescription of the Protestants, (*religionaires*,) and obliged to emigrate from France, after having served it thirty five years. 'Thus,' says the present writer, 'did false piety (*cagotisme*) bereave Louis XIV. of his best Generals. The same persecution on the part of the devotees, headed by Madame *de Maintenon*, who was complete mistress of the king, and whose character she

* *Dumouriez* filled that office during a short time in the year 1792.

enfeebled,

enfeebled, deprived France, during the war of the succession, of the services of two great men, *Vendome* and *Catinat*, and intrusted the fate and glory of the country to inexperienced commanders: but they were *good christians.*'

The brave *Schomberg* now sought an asylum in the country which his conduct at the head of its army had saved: but the practices of Madame *de Maintenon* set the Inquisition to work in order to harrass him. Thus disturbed, and weary of his military inactivity, he was invited by the Elector of Brandenburg to assume the command of his troops; and he closed with this proposal, and set out from Lisbon for Wesel in 1687. It was on his way thither that he fell in with the Prince of Orange, who concerted with him the expedition for the deliverance of England, in which he shortly afterward embarked. Having put into a good state the fortified places and army of the elector, *Schomberg* followed the Prince into England, and saw him crowned king in 1689. On occasion of the war declared by France in favour of James II., the whole of his property in France and in the electorate of Trêves was confiscated. In order to indemnify him, he was created Baron of Teys, then Earl of Brentford, Marquis of Harwich, and Duke of Schomberg; he was presented with one hundred thousand pounds, had a blue ribbon given to him, and was named Generalissimo of the armies and grand master of the artillery. In this capacity, he made head against the Jacobite forces in Ireland during a whole campaign, under great difficulties, with singular address, and defeated all their measures: but this was a slight matter compared with the obstacles occasioned by the murmurs and prejudices of his own troops. His firmness did even more than his abilities towards saving Ireland, having no other support than that of his royal master, who was endowed with character and talents similar to his own. Though 73 years of age, his taste and passions, we are told, were youthful; and he sollicited the hand of the Marchioness of Antrim, of whom he was enamoured. When he was rallied on this subject, he pleasantly retorted; "I pursue the method of good Generals, I delay my retreat to the utmost." To the termination of his brilliant career in 1690 we have already alluded.—He carried with him the regret and veneration of the English nation; and he died, says Burnet, like Epaminondas on the day of his triumph, in the bosom of victory.

The narrative of the Marshal's Portuguese campaigns is remarkably neat and perspicuous, and in course both interesting and amusing. If the title of the work, therefore, should lead those who are unskilled in military matters to throw it aside, they will deprive themselves of much entertainment. Singular

anecdotes and curious specimens of court intrigue mingle with the military details, and add greatly to the piquancy of the volume. The whole detail of the affair of the dethronement and divorce of Alphonso VI., and of the elevation of Don Pedro and his marriage with the divorced Queen, is also here given: while the notes contain a criticism of the translator on the battles in Portugal, to which his military celebrity imparts no small degree of importance.—Though the ex-General, then, has failed to rouse the torpid Portuguese, and to procure for himself a command in which his superior talents, seconded by Portuguese and Spanish courage, should have completed the discomfiture of *Bonaparte*, (already, as he supposed, foiled in the North,) and have seated our present amiable guest on the throne of his ancestors, yet the hero has the merit of having produced a little volume which will very pleasantly chase away *ennui* for two winter evenings. We sincerely wish that all the heroes of Europe were confined to similar innocent employments.

Jo.

ART. XI. *Histoire Critique*, &c.; *i. e.* A Critical History of the Roman Republic; in which it is proposed to eradicate inveterate Prejudices with regard to the History of its first Ages; and in which the Morality of the Romans, their Virtues, their external Policy, their Constitution, and the Character of their celebrated Men, are considered. By PETER CHARLES LEVESQUE, Member of the Institute and of the Legion of Honour, Professor of Morals and History in the College of France. 3 Vols. 8vo. Paris. 1807. Imported by De Boffe. Price 1l. 4s.

A VERY few years have passed since nothing would please our volatile and changeable neighbours, unless it bore some affinity to the character or the customs of the old Romans. Modern patriots disclaimed their own names, and adopted those of men who had flourished among this antient people. Brutuses and Gracchi administered the commune of Paris, their manners and maxims were universally affected, and they were regarded as the model of the *Great Nation* of our days. As France, then, was to be the modern Rome, its rival was of course designated as the unfortunate Carthage; the Britons and Carthaginians, it was not to be denied, were distinguished by one leading national pursuit; and all the Gallic oracles foretold that their fate would be similar.

Among others of the fantasies, however, which have been employed to amuse and delude this inconstant people, this also has passed away. The English are no longer called Carthaginians,

Carthaginians, because it would imply that those who so denominated them were desirous of passing for Romans; and the Romans are completely out of favour. Yet it is not on account of their ferocity, their lawless ambition, their insatiable thirst of conquest, their pillage, their exactions, and their oppressions, that they have been discarded: it may be supposed that they would have been excused all this: but their imitators could not avoid discerning a steadiness of purpose, a self respect, a love of liberty, a passion for independence, a hatred of adulation, and an impatience of despotic domination in that people, which must excite unpleasant sensations in modern Frenchmen, must render these old sturdy republicans odious in their eyes, and must occasion comparisons to be eminently painful to them. The Romans, it is true, changed their government: but they did not murdera good man because he was a weak king, or could not discern good advice, and did not know how to chuse good ministers: they did not cut off at the same time all that was distinguishing and deserving in the nation; and having changed once, they suffered centuries to elapse before they changed again, for their taste did not lead them to try all the several forms of government within the space of a few years. Those who banished the Tarquins did not set up a new king and call him by another name; they did not overturn their monarchy in order to erect one that was more absolute; they did not one day consecrate the maxims of liberty, observe all its forms, and exercise all its rights, and on the next abase themselves as the shameless flatterers of despotism and usurpation; they did not insult all neighbouring governments as tyrannical, and immediately afterward submit to a more absolute domination than any of those very governments; in short, they did not furnish an example of precipitancy, violence, ferocity, inconstancy, caprice, and abject tergiversation, which we in these times have witnessed, and which is without parallel in human annals; and though as a people they were sullied by great vices, yet these have often been overshadowed and overlooked when placed by the side of their exalted virtues.

Fully aware, then, of this cause of complaint against these veterans, M. LEVESQUE writes the present history to vindicate his nation. No longer to be viewed as idols and models of imitation, the old Romans now scarcely fare better than the English; the Carthaginians, our late prototypes, are preferred to them; and all their faults are studiously pointed out and aggravated, while their virtues and good qualities are questioned. Their history is represented as pregnant with lessons of a dangerous tendency; since it inculcates hatred of kings,

extols tyrannicide, and consecrates inhuman examples of severity of military discipline; since it excites a spirit at variance with civil obedience and suborbination, and a disposition unfriendly to a dutiful submisson to governors. The object of the volumes before us is to guard the rising generation of France against all these mischiefs: to inculcate emulation of the heroism and enterprize of the Roman youth, but to warn against the notions and maxims which supported and nourished these noble qualities in republican breasts. The address and dexterity with which the author executes this task are admirable. Though we have no doubt that, either sharing in a feeling which is general among his countrymen, or wishing to pay his court to power, or perhaps instructed from the highest authority, he aims throughout this work at the purpose which we have stated, still we are far from intimating that this design materially vitiates the performance. On the contrary, it has claims to superior merit; and we have no hesitation in recommending it to those who feel an interest in compositions of this sort. The fact is that the Romans have been too much extolled, and the more general error still is that of estimating them too favourably: so that had these volumes gone even more into extreme on the side which they have embraced, we should have considered it as no evil, at least with respect to experienced and judicious readers, since it would assist the attainment of that just medium in these affairs in which the truth consists.

The author's account of his guides in these inquiries will probably prove interesting to the great bulk of readers.—Having done justice to Livy, and vindicated him from the credulity with which he has been charged, and which his pages seem to manifest, M. Levesque thus concludes his observations on the early accounts transmitted to us by that author: which, if they are less original than he conceives, are intitled to the higher praise of being just:

'Sound criticism rejects a great number of events of the antient Roman history, receives many as probable, and admits others as sufficiently proved: the work now submitted to the public is confined to facts of this latter description.

'The history of the war of the Romans with the Tarentines, and events somewhat anterior, form as it were the commencement of authentic records. The Romans now become the neighbours of the Greeks of Italy; the art of writing grows more familiar to them; and it was supposed that, in the time of Cicero, the speech delivered by Appius the blind in the senate, in the course of the war with Pyrrhus, was still in being. At this period, the Greek writers, Hieronymus

Hieronymus of Cardia, and Timæus, spoke of the Romans in their historical works.

'Of the Punic wars, the detail is given by Polybius, a military man, a statesman, and a person of sound judgment. He had been the preceptor of Scipio Æmilianus, and the friend of Lelius; and the best sources of information had been laid open to him. With regard to the parts of his work which have been lost, we have reason for believing that Livy and Appian have preserved to us the substance of them; during the course of the war with Antiochus, and down to the conquest of Macedonia, Livy continues our agreeable and ingenious guide: but here we lose him altogether, and Plutarch comes to our aid, to whom we are indebted for all that we know of the Gracchi, and of Cato the elder. The history of the war with Jugurtha is a precious document, as it displays the corruption of Rome at the time in all its extent. For the period of Marius and Sylla to the first triumvirate, we have only Plutarch to consult; from this epoch to the death of Cæsar, we have Cæsar himself, Oppius, and Appian, who, though not a writer of much taste, is far from being a contemptible historian. The letters of Cicero throw the greatest light on this period, and he imparts to us more than any other the designs of the chiefs to which it owes its celebrity. In the interval between the death of Cæsar and the formation of the empire, we have Cicero for a time, besides Plutarch and Appian; as well as Dion Cassius, and others of like doubtful character.'

The manner in which the historians relate the change effected by Augustus, and his administration, does not please the present author. He suspects that Plutarch and Appian have been in many instances deceived; and he complains that, even under the emperors, the Romans in general still remained ardent republicans, for they touched lightly on the evils with which the republic was inflicted, while they strongly resented those which they experienced under the emperors. Pompey was still adored by them, they revered the assassins of Cæsar, and they detested Julius and Octavius his adopted son. All the calumnies which faction propagated in regard to them have been admitted by writers, and consecrated by the recording page; so that, by a succession of antient and modern historians, it is here asserted, the Pompeian faction is not yet extinct; and the compilers of the Antient Universal History, together with the learned author of the History of the Roman Republic, are charged with belonging to it. We are gratified to think that our countrymen fall under this imputation; that they can applaud the freedom of antient Rome, and render justice to the manly character and independent spirit of its inhabitants, without libelling their own institutions, or reflecting on the prevailing spirit and general conduct of their nation. May we ever properly value this proud consciousness, and be jealous of all that seems to intrench on it! We have

of late discerned but too much of a turn for servile dependence prevalent among us; a spirit which no admirer of the antient character of Britons, no one who takes an interest in the past glories of his country, can view without alarm and detestation.

M. Levesque adds that 'the vices of the Roman history render its perusal dangerous to ardent and unreflecting men. It inspires a disgust, a contempt, and a hatred for the institutions of their country; and the silly affectation of rendering themselves Roman citizens makes them bad subjects. Let us leave to our enemies the veneration for and imitation of this people; and may we be animated by more pure virtues!' It is singular enough that we Englishmen, who were lately branded on every occasion as Carthaginians, are here allowed to take up the part of the modern Romans as a *cast-off* from our neighbours, who recently so much affected it. Some traits of the Roman character we certainly do not covet, but we have no objection to those which excite the chief hatred of the modern Gauls; and with this qualification, we accept of the offered boon, since we have no apprehensions that this veneration will make us bad subjects of own free country. We must not, however, conceal from our readers the views which M. Levesque entertains of that which he is so ready to assign over to us:

'If, (says he,) by a true picture of the evils, disorders, atrocities, and degradation of the dignity of man, which prevailed in antient Rome, and which resulted from the national character and from the constitution of the state, I weaken in my mind the enthusiasm which it has too long inspired, I shall think that I have deserved well of my country and of humanity. The Romans performed great things: yes, but they atchieved them too frequently by odious means, and often made an odious use of their fortune. Is it, then, for Frenchmen to bend the knee before Roman grandeur? *All grandeur sinks before our nation and that of our hero.*'

In our opinion, nothing is to be found in history that is more completely the reverse of *glorious*, than the violences, excesses, and changes, which France has exhibited from the first instant of the Revolution to the coronation of *Bonaparte*; to say nothing of the preposterous adulation of its ruler which at once degrades its authors and its object, and of which effeminate Asia can alone furnish a parallell. We are not so absurd as to controvert the great qualities and atchievements of the French hero: but we are not prepared to admit that he distances all the heroes of antient Rome. One thing, it must be acknowleged, has been wanting to his glory, that of having ever been opposed by really able commanders. His power, however, does not rest on pre-eminence in arms, for he neglects nothing that

that can consolidate his authority, and strengthen his stability. The disgrace of the old Romans is probably a measure of the sovereign of the modern Gauls; and we have no sort of doubt that the object of the present work originated with this mighty personage, and that its author took up the pen by his directions. His glory and that of the nation are here represented as being in harmony: but to us they appear, ever since *Bonaparte* assumed the government, to have been in many respects in a direct inverse ratio. One of the most marvellous of his exploits has been that of compelling the French to a complete retrograde movement; to unsay and undo all that they had so ostentatiously said and done from the beginning of the revolution; to renounce all the maxims and professions of which they had been so vain; and to force them to act and labour in a course absolutely opposite to that in which he found them. If this may be said to enhance *his* glory, we cannot see that it reflects any glory on the French people: if any among them have a feeling of national character, they must have better recollections; and it must be one of the principal anxieties of the adroit chief to prevent his subjects from giving way to or dwelling on them. More danger was to be apprehended from this source, than from the coalitions of Pitt and the hordes of Russia. Thanks to state-empirics, they have assisted him to divert the attention of his slaves from the degradation in which he has plunged them; and have insured to his arms such a flood of glory as carries away all reflection, and prevents all recurrence to the past.

From the statements which have descended to us, of the atchievements and public works of Rome under her kings, M. Levesque asserts it to be clear that the city must have an origin less low, or more antient, than is ascribed to it by Livy: but he does not assign any reason against our adopting in preference the account which Dionysius gives of the description of its founders. He is not singular in casting doubts on the early records of Rome, but certainly no one has gone farther in this scepticism than he has proceeded: yet, if they be in general so apocryphal, it may be asked why we are to place implicit credit on those which describe the flourishing condition of Rome under the last Tarquin. In reference to this part of the relation, however, the author is not in the least incredulous, and does not once attempt to call in question or to qualify them. The reason is obvious; it favours an hypothesis of which he is very fond, and to which he is constantly recurring; namely that the expulsion of her kings proved highly prejudicial to Rome, weakened and impoverished her, contracted her territories, was so productive of weakness and misery that it brought

brought her even to the brink of ruin, and that she was less powerful and flourishing after she had existed as a republic for one hundred and twenty years, than she was on that day in which the nation rose on Tarquin. This hypothesis is well calculated to heal the wounded spirit of the French people; who, after having set up a republic, so speedily and readily consented to abandon it, and with it the substance and even the forms of liberty.

The author ingeniously attempts to point out those relations which may be traced to the legendary tales with which each great family was furnished; of which Cicero in his Brutus gives an account, and referring to which he says, "*quanquam his laudationibus historia rerum nostrarum est facta mendosior.*"*

We insert a passage founded on a statement taken from Livy and Dionysius, as somewhat applicable to recent transactions among ourselves:

'In the year of Rome 265, we are told that the Hernici were subdued, but they were allowed to retain a part of their lands, and were admitted to the same rights with the Latins. Between these newly adopted citizens and the native Romans, a great difference was preserved; since the former were not allowed to have commanders of their own nation.—Rome, then, while affecting friendship, offended this people by such marks of distrust; and it might have been foreseen that a nation thus humbled would not long dissemble its resentment. The Hernici and Latins must either share all the rights and privileges of Romans, or remain enemies of Rome: but this did not seem to be felt either by the people or by the senate, though the Consul Spurius Cassius appears to have been sensible of the fact. It was to him that his country owed the useful alliance of the Hernici: he proposed that the conquered lands should be divided among the citizens; and, as the Latins and Hernici, in obtaining the rights of citizens, would have only been complimented with a vain title, if they were not allowed to share in the advantages of the citizens, he was desirous that they should be allowed their portion in the partition which he was preparing. He thought that, as they partook of the toils and dangers of the Romans, it was no more than fair that they should participate in their rewards; and besides, Rome was not yet so powerful as not to make it her policy to secure allies by the strongest of all bonds, that of interest.

'Whatever were the motives of the Consul, it is impossible not to admire the liberality of the proceeding. One would have expected that, in carrying a measure equally sanctioned by policy and humanity, and which imposed no burden on any, but conferred a benefit on numbers, his course would have been smooth, and his task easy: but the reverse of this was the case. He experienced the most strenuous opposition on the part of his colleague; he was not supported by the Tribunes, because they were jealous of any

* Cic. Brut. aut de Clar. Orat. c. 16.

person

person becoming the benefactor of the people besides themselves; and he did not fully engage the favour of the multitude, because they were displeased with his including the new citizens in his beneficent plan.

'When out of his consulship, he was charged with attempting to get the government into his hands, and was condemned and executed, though he had been three times consul, and had twice triumphed. The people afterward regretted his loss, when they found their rights invaded, and no one of sufficient consideration to stand up in vindication of them; while the state derived the benefit of the alliance with the Hernici and Latins, of which he had been the author, in a war which shortly afterward broke out; and in which almost all their neighbours united against the Romans.'

We learn from this instance the melancholy truth that it is dangerous for statesmen to attempt measures of great beneficence and unusual liberality, even when sanctioned by the obvious dictates of policy, and the unequivocal interests of the empire!

M. Levesque has enriched his volumes with an interesting selection from the laws of the Twelve Tables; his observations on which, though they indicate a disposition to cavil, are on the whole pertinent and just, and certainly demonstrate that the praise, which Crassus is made by Cicero to bestow on them, is most extravagant. Indeed, the speaker seems to be aware of the singularity of the sentiment, by his manner of introducing it: "*Fremant omnes licet, dicam quod sentio;*" and the author properly assents to what Aulus Gellius justly says of them, that "some of them are wise, others incalculably too severe, and many of them dictated by superstition."—We must also remark that the work deserves great praise on account of the attention paid in it to the changes gradually made in the constitution of the Republic. The steps in the progress of popular power, and each surrender of exclusive privileges forced from the Patricians, are particularly pointed out; as are all new laws, the creation of new offices, new assumptions of power, and departures from antient usage. We should act unfairly by the author if we did not extol his useful efforts in this branch of historic duty.

As an advantageous specimen of the criticism of which this performance may boast, we shall state the observations of the author on Livy's well known narrative of the irruption of the Gauls under Brennus, and the capture of Rome by the invaders. He remarks that 'each part of this narrative is improbable, though each taken separately is capable of defence, because it only presents one of those facts which, though not in the usual course of things, still are not impossible: but the assemblage of such facts constitutes a tale to

which

which sober criticism cannot listen, and which must be set down to the credit of national vanity and superstition.' He thinks that the presumption and arrogance, which the narrative imputes to the Fabii, though predicable of the Romans at a later period, did not belong to them at the time in question; and he is of opinion that the complaint made by the Gauls, of the infraction of the law of nations by the Roman envoys, indicates a refinement inconsistent with the barbarism in which that people were plunged. He conceives that the passive devoted part ascribed to the Roman senators does not harmonize with the temper nor with the age of those persons; he properly ridicules the tale of their being mistaken for statues; and he pleasantly asks, if all were massacred, how came it to be known that Papirius gave the first provocation to the barbarians? He observes that this member of the narrative is not copied by Plutarch from Livy, and he points out discordant inconsistencies in the relation. The Gauls, he adds, needed not the guidance of the track of Pontius to make their way to the capital; for Livy relates that Caius Fabius Dorso had descended thence in open day, arrayed in sacerdotal vestments, and, bearing in his hands sacred things, had twice traversed the Gallic camp in order to pass to the Quirinal mount to offer sacrifice, and was suffered by them to go and return unmolested. He rejects the story of the Geese. On the whole, he is inclined to give credit to the account of the capitulation; and he admits that the act of throwing the sword into the balance was a trait which well accords with Gallic gaiety. The saying, "woe to the vanquished," he thinks, is full of sense, and was inspired by the circumstances. The intervention of Camillus, just as the gold was weighing, at the critical moment to prevent its coming into the hands of the Gauls, and the double defeat and final universal massacre of them, are deemed by him to be fabulous; and this part of the account is also contradicted by other historians.

The author's pride is hurt by Livy's representations of this transaction, as reflecting on the ancestors of his countrymen:

'If their first victory (he asks) was to be ascribed solely to the ignorance of the military tribunes, how came it that for so long a time the very name of them struck terror into the Roman people? How came it that, in the year in which Jugurtha was delivered up to the Romans, all Italy, in consequence of a check received on the part of the Gauls, was in the utmost consternation? Why were the Romans accustomed to say that over other nations they obtained easy victories, but with the Gauls they fought for their safety and not for glory? Why had the Romans a treasure

which it was forbidden to touch, except to repel a Gallic invasion? How came Rome, at the close of the first Punic war, from fear of the Gauls, to make a disadvantageous treaty with Asdrubal, and to allow him leisure to establish the Carthaginian power in Spain on a solid foundation?'

He thus terminates his observations;

'The Gauls took Rome, and they retired from it by capitulation: this cannot be called in question. It was an event of which traces must have been left behind, and tradition would suffice to preserve the remembrance of them. All the rest is fable, founded in part on uncertain testimony, and in part on inventions framed by the Patricians from considerations of policy.'

As it is the intention of the publication before us not less to inculcate certain political principles and notions, than to introduce us to an acquaintance with the Roman history, and as we have adverted so much at length to the former part of the design, we must take a future occasion to state more fully its claims in the latter respect. If M. Levesque has successfully promoted the political purpose which his patron had in view, he is intitled to no mean praise for the judgment and diligence which his labours as a compiler have displayed. The reader will here find, blended together, a neat narrative and an ingenious critique and comment: if he is apprized of the author's object, he will seldom be misled by it; and the writer's observations, where his bias does not interfere, are happy and apposite. The doubts on the early part of the Roman history have not before been so learnedly and elaborately investigated, the grounds of them so fully laid open, and the line between truth and fiction so well traced. No one has more fully penetrated into the design of the first Roman historian, better described the temper and turn of his mind, or rendered greater justiee to his reputation; nor has any one copied him more agreeably, or commented on him more judiciously. He contrasts the narrative of Livy with that of Dionysius; and he introduces into the *terra incognita* of the early part of it, all the light which is to be derived from accessory sources. His reflections are creditable to his powers of discrimination. As we advance in the narrative, he displays laudable sollicitude to inform us on what foundations it proceeds; and never did a writer manifest greater anxiety not to impose on his readers in regard to facts. Notwithstanding, therefore, the many learned and elaborate productions that exist on this beaten subject, and in spite of some blemishes with which the present is chargeable from the cause that has been stated, we deem it a valuable acquisition, and a work that will survive the day. Indeed, when we

we observe that the author possesses a sound understanding; is fully master of his subject, and has taken due pains, it is scarcely necessary to predicate any thing with respect to his performance.

[*To be continued.*] Jo.

ART. XII. *Mémoires*, &c. *i. e.* Memoirs of the Comte JOSEPH DE PUISAYE, Lieutenant-General, &c. &c. Referring to the History of the Royalist Party during the late Revolution. Vol. V. 8vo. pp. 468. Budd, London. 1807.

WE have formerly observed that grave charges have been preferred against M. DE PUISAYE, that he has been regarded very generally with suspicion, and that, if he has a good defence to make, he acts very injudiciously in spinning it out to an unreasonable extent. This may be a fit expedient for conscious guilt, but surely it is not the course which merit unjustly suspected would take. Who is to carry in his mind this vast mass of matter, to methodize and sift it, and to ascertain how it bears on the charges brought against the accused person? If we also take into the account the intervals which elapse between the appearance of the parts of this huge collection, it becomes absolutely impossible for readers in general to form any decision on the case submitted to them; and if prejudices to the writer's disadvantage exist, this strange method of vindicating himself will only serve to heighten and confirm them. Be this, however, as it may in regard to the author, it has also been admitted by us that this political *Silva* contains many matters which claim the notice of the historian, and the perusal of which will reward the attentive observer of the different scenes of the French revolution.

Early in this volume, we are told 'that there were two ways of arresting the progress of this dread event; the one was to have made a wise and skilful use of the means which the state of the interior supplied; the other, that which might have been derived from the concurrence of foreign powers.' The efficacy of the former we allow, but we are fully satisfied that the latter operated in a manner directly contrary, and that the two courses here stated were in absolute opposition to each other. Reasoning makes the affair obvious; but, which is more satisfactory, the event has furnished the most decisive proofs of it. The pressure of the unwieldy and disjointed confederacy united all classes of Frenchmen; a circumstance highly to their credit, and which can never be mentioned without the strongest commendation, while it has

been the foundation of all their successes, and of that giddy height of power to which they have reached. Had the neighbours of France been perfectly quiet, given her no provocation, offered her no insult,—and had wise councils, such as the times required, been adopted,—the political agitations which ensued might have terminated in salutary and beneficial reforms, and the monarchy and reigning dynasty might have been preserved. We deny, however, that this would have been accomplished under the auspices, and by the intervention, of the party with whom M. DE PUISAYE acted. Of their utter incapacity, of their extravagant folly, of their undutiful behaviour towards their king, of their unnatural conduct towards their country, of their want of all political virtue, and of their wretched imbecility, the proofs are abundant; and an ample record of them can never be wanting while the present volumes endure. Though we profess ourselves to be unable, after having given our best attention to the subject, by the assistance of these memoirs to determine on the character of their author, we should deem it an easy task to demonstrate, from the materials which they furnish, that Heaven must have worked miracles in order to restore the Bourbons to their former situation after the period in question; or, if they were restored by some marvellous chance, to enable them to retain it even for a short period. We are very sure that no attentive reader of these *Memoires* will dispute our remark.

The only set of men in France, capable of saving the state from the wreck which followed, were those who were denominated constitutionalists; and it was this party,—not the vain, conceited, haughty, and tyrannical partisans of the old abuses,—that a wise government ought to have countenanced and supported: since it united every sort of respectability, rank, wealth, consideration at home and abroad, talents, probity, and great attainments. In framing, indeed, the fabric of the new civil government, they fell into great and serious errors, but they became sensible of the fault, which they alone were able to retrieve. It happened that this mighty party lost all weight and influence in the country, and was reduced to an insignificancy that astonished observers: but the phenomenon is easily to be explained. The Court would not forgive its exertions in favour of the subject; shallow pretenders, who were disappointed of the rewards on which they had reckoned, vented their clamours; and the people, overlooking the benefits secured to them, thought only of their visionary expectations, which had not been answered, and indulged in spleen and rancour. The people would sooner admit the abject courtier than the discarded consti-

constitutionalist to the fraternal embrace, and the court would rather bestow a benignant smile on the fierce Jacobin. Thus, as it appeared to the superficial spectator, in an unaccountable manner, all that was most respectable in France was reduced to absolute insignificance. The Arena was left to the high-flown royalists and the Jacobins; and the event is well known, —the Jacobins gained their sanguinary triumph. While the court gratified its resentment, and the people thought themselves avenged by the disgrace of the constitutionalists, they both exulted in that which each ought to have lamented as a grievous calamity; for the one was deprived of its stay and support, and the other of a friend and protector. Both have since had occasion to rue the event; since the former became the prey of the latter, which has in its turn yielded to military ascendancy. The fate of the poor constitutionalists is curious; and the consequences which followed from it deserve to excite serious reflection. Have we not very recently witnessed something similar in our own country?

We repeat that it was by the assistance and under the auspices of the constitutionalists, that successful attempts to save the monarchy and the reigning dynasty of France could alone have been made; and it was also most consonant to the maxims of British liberty, as well as to the dictates of our national policy, to have adopted this course. It was therefore a fatal error of the minister of that day to slight those men, and to cherish the violent partisans of the antient order of things: while it was a conduct as opposite to British feelings, as it was injurious to British interests. We have before adverted to this grand mistake of the personage who then presided over our councils; and who never understood the French revolution, as is proved by his treatment of it, which aggravated instead of diminishing its mischiefs. This is, however, the less surprizing to us, who, allowing the claims of that distinguished man to splendid powers and pre-eminent ability in the conduct of our domestic concerns, yet deny altogether his claims to merit as presiding over our foreign relations. Indeed we think that the negotiations with the emigrants, which are here detailed, are in no way creditable to the judgment and penetration of the persons engaged in treating with them. The affair of la Vendée we admit to have been of the utmost importance, and such as deserved to occupy the most serious attention of the British statesman: but it required to be managed very differently from the mode in which it was conducted. To recapitulate, however, the errors which led to the sad tragedy in which our interposition ended, would be to depart too widely from our proper province.

How

How much the confidential advisers of the French Princes were strangers to all beyond the beaten path of routine and the circle of antient prejudices, and how little they were capable of accommodating themselves to the nice and difficult juncture on which their royal masters were thrown, the reader will be able to judge from what we are about to relate; and we have met with many other anecdotes of a similar cast. The British government submitted its appointment of colonels of the regiments, which it raised for the expedition against la Vendée, to the French Princes, for their approbation; an instance of attention on the part of the ministers of this country which every liberal mind will applaud: but what was the use made of it by the council of the ill fated Princes? In the list of the persons selected, stood the name of the Comte *d'Hervilly*, a name rendered dear to all who value personal courage and loyalty, by his conduct on the fatal 10th of August: but in the eyes of the council of the Princes, the Comte was chargeable with inexpiable faults. He did not emigrate at the right time; he had accepted a command in the King's new guards, under the Duke *de Brisac*; his nobility was of a recent date; and he was a *constitutional* Field Marshal, that is, his appointment was of the date of July 1789, from which time all the acts of Louis XVI. were regarded as null by those sages, and all who had accepted of promotion and places since that epoch were decreed by them to be culpable. M. DE PUISAYE intimates it as his belief that these reasons were not stated to the British ministers, in which we have no doubt that he is well founded: but the fact was that the brave and loyal *d'Hervilly* was superseded; though the ministers at last satisfied all parties, by ordering a new regiment to be raised, of which the command was given to that officer. Here is an account which cannot be read with common patience. This was not a time to be nice in regard even to real past demerits: but when it is considered that the men who were proscribed were those who adhered to their country, and who stood by their monarch at the hazard of their lives till all hope was cut off,—and that the persons who thus judged were those who in a dastardly and unpardonable manner deserted their Prince and their country on the first appearance of danger,—our utmost indignation is roused. If we are also to believe this writer, M. *de Calonne* met with ingratitude from the same quarter, that is scarcely to be equalled in the annals of the most haughty courts, in the moments of their highest prosperity. To serve the Princes, he is known to have forgone all the comforts and the splendor of wealth, and yet he died almost in want, unnoticed by his royal masters. In these extrava-

ganess, M. DE PUISAYE clearly does not participate, but shews a mind very superior to them, and properly exposes them.

'Too many persons,' he tells us, 'inseparably wedded to their old ideas, incapable of soaring beyond the sphere in which they had acted, far from feeling the necessity of proceeding on a broad system of conciliation, and still under the influence of recollections which permitted them not to measure the immense interval which separated the past from the future, were wholly absorbed in devising what was to be done when the counter revolution took place, utterly neglecting the means by which it was to be effected. Even among the men who pretended to direct the royalist affairs, were individuals who were such simpletons as to trouble themselves in order to procure books which treated of the ceremonials of the consecration of our kings, and who regarded the acquisition of them as of the utmost importance.'

One of these men, writing with reference to the expedition to Britanny, says; "the English, if this attempt should fail, are determined to try again. Pitt is about to make the streams of Pactolus flow in the channel of the league. Get us the papers which relate to the ceremony of the consecration. M. *de N.* wishes to have them; and M. *Gallois*, who was employed in the Post office, will be able to procure them: at least endeavour to obtain the registers of consecration of Louis XIV, XV, and XVI, with the two volumes of the ceremonial of *Godefroi*, and that of *Saintot*. M. *de N.* intreats you not to forget the ceremonial of consecration. That will be a masterly stroke. (*Ce sera un coup de Maitre.*)" The Convention, in 1795, had the gratification of having this letter read to them; and the Comte assures us that its authenticity is beyond all doubt.

M. DE PUISAYE says of the old government, that the principles of exclusion founded on corruption and court favour, which operated under it in regard to merit and talents, had extinguished public spirit, emulation, and the love of glory; feelings indispensable to cause the germ of merit to unfold, which nature has planted in well constituted minds. Things were in such a state, that superior rank was only to be attained by the great body of the nobility by prodigies; and consequently, as they were excluded from the chance, they did not seek the qualifications. The author very properly ascribes the success of the revolution in France, and its triumphs abroad, to the depression caused by this system. Such are the fruits of exclusion!

In the disastrous expedition of which this author had the conduct, the place of landing has been deemed to have been ill judged: but it appears from this volume that the choice of the spot was made by the ministers here, in opposition to

what

what seems to have been the wish of M. DE P.—He admits, however, that considerations arose out of the subject which operated both ways.

Not the least interesting part of the present volume consists of extracts from letters written by a M. *de Nantiat*, who styles himself a Baron, but whom the author will only designate as *le Sieur*; and whom he is very anxious to shew to have been undeserving of the consideration which he claimed, and which it would seem that he had acquired. Here, however, the Comte forgets all the liberal maxims contained and implied in the censure in which he repeatedly indulges, with respect to the high-flown doctrines of the council of the Princes. His objections to M. *de Nantiat* appear principally to refer to his origin and previous humble station; while he both acknowleges his activity and furnishes ample proofs of his adroitness. We indeed agree with M. DE P. in reprobating the opprobrious language applied, by this *parvenu*, to the constitutional party; and though we do not undervalue the Sieur *de Nantiat* because he may have been low-born, or had been a Newspaper runner, we despise the person who, without superior claims to merit, chuses to sneer at and insult such characters as *Lally* and *Bertrand*. The fact of the neglect of such men by the Princes explains more clearly the failure of every plan of a counter-revolution, than all the five volumes of the Comte DE PUISAYE.

The communications of M. *de Nantiat*, though they hold out the preposterous maxims and infatuated style of the cluster of intriguers called the *council of the princes*, are still in a high degree *piquantes*; and though his observations on the British ministers are certainly very free, we much doubt whether they are so erroneous as they are represented by their friend M. DE P.—Speaking of them, this M. *de N.* says, "the cabinet is not secret; it is false. It is difficult to approach the ministers, and when that point is gained, they assert nothing that is positive: they never give an answer themselves, but refer to their secretaries, in order to be able to disavow, if necessary." He declares the policy of the British cabinet to be selfish and wavering; and he considers it as more bent on destroying the colonies, commerce, and navy of France, than on serving the interest of the Princes. He quotes Mr. Rose as saying "that France would be too powerful, were England to give her a fixed and firm government;" and Mr. Pitt, he tells us, does not let the other ministers into the depth of his plans, but often deceives them. All this may be very likely, but how came the Sieur *de Nantiat* by the information?—"The British ministers," he writes to his correspondent, "at the most critical times spend five

days out of the seven every week in the country, and the first secretaries imitate them in this indulgence." He also declares that Mr. Pitt required the following conditions as preliminary to the acknowlegement of the Regent; "indemnity to the allies, and particularly to England: that the Regent should not be inflexible in his vengeance, and extend punishment too far; and that he should not insist on the restoration of the antient government in all its points, if circumstances should prescribe otherwise. These conditions are proposed in an imperious tone which approaches to insolence."—In another letter, he says: "We cannot doubt it; the courts of Vienna and London are united by views perfidious to the French monarchy."—"When we apply to Lord Amherst, he refers us to Mr. Dundas, who is invisible; and we are reduced to treat with one of his secretaries . . . . . *qui est faux comme un jetton.*" An asterisk points to Mr. Huskisson as the secretary who is thus so unpolitely characterized.

M. *de Nantiat* appears to be very angry with the ministers for exulting in the destruction of the arsenal of Toulon, and observes, "*Rien n'égale leur impudeur.*" He goes on; "You may regard Mr. Pitt as most adroit in directing the finances, and in leading the nation at his will: but he is the most immoral and perfidious man in the three kingdoms, an enemy of the house of Bourbon, and entertaining only views of the moment, not embracing on a great scale the affairs of the time."—Mr. Pitt did not disdain the ordinary manœuvres of statesmen, and certainly treated very harshly the associates of his youth, his coadjutors in the cause of parliamentary reform; yet still we cannot admit that the strong epithets here used are warranted: though the distinction made in this passage approaches too nearly to one which we ventured some time ago to maintain, to allow of its being condemned by us:—let it not, however, be supposed that we are vain of this coincidence in opinion with the emigrant agent.

This M. *de N.* also complains heavily of a trick put on them by Mr. Dundas; "who promised us (he says) two vessels to go to Porton, and made *nos Messieurs* set out for Southampton, telling them that all was ready: but when they arrived, they found the vessels altogether unfit for the purpose." He is very indignant on the occasion, and gives his pen great licence; observing, "*le Ministère est un tas de roués, ou c'est la machine la plus mal montée.*"

We must own that we are obliged to the Sieur *de Nantiat*, for that we proceeded heavily in the volume till we came to his highly seasoned correspondence: but for what purpose such large extracts from it are here made, unless it be to render the

volume

volume readable, we know not.—Much as the author dislikes *Nantiat*, we may mention another of his opponents whom he seems to place still higher in the scale of delinquency; and he appears to quote with singular satisfaction a sally of Cardinal *Maury* with respect to him: "if the object be not to embroil every thing, you have done well to dismiss the Abbé *Brotier*: he would disturb the harmony of the celestial legions!" If we may trust the Comte DE PUISAYE, a similar testimonial is due to most of the advisers and agents of the Princes; *ab uno disce omnes*. Men, we know, are very ingenious in self-deception; and if M. DE P. be able to persuade himself that these volumes have the least tendency to attain the *professed* object of them, he must be ingenious indeed. It requires more faith than we can readily command, not to believe that he is himself sensible of that about which no other person can doubt; that the effect of his volumes is to hold out the French royalists as weak and contemptible, and to irritate all the world against them. We deem the information important, but we disapprove the covert and indirect way in which it is communicated.

Jo.

ART. XIII. *Mémoires du Marquis* D'ARGENS, &c. *i. e.* Memoirs of the Marquis D'ARGENS, Chamberlain of Frederic the Great King of Prussia, and Director of the Royal Academy of Berlin: containing an Account of the Adventures of his Youth, Anecdotes, and Observations relating to many events of the reign of Louis XIV., and to Persons of that time. A New Edition, preceded by an Historical Sketch of the Life of the Author; of his residence at the Court of Frederic II.; of his connections with that Prince, and of Persons mentioned in this work; followed by Letters from the same Author on different Subjects. 8vo. pp. 426. Paris. 1807. Imported by de Boffe. Price 8s. Sewed.

THE hypocrisy and intolerance, which disgraced the latter years of the reign of Louis XIV., were succeeded under the Regency by scepticism and libertinism; and if the iron hand of persecution no longer robbed the community of some of its valuable members, the seeds of a general corruption of morals were sown, which endangered the very existence of society. Of the maxims and manners which then distinguished the middle and higher classes, ample information is to be found in this volume; and it is in that view curious, however disgusting may be some of its details. In the Marquis D'ARGENS and his associates, we have but too correct specimens of the young men of fashion in France at that

period. It is, however, truly observed by the editor, that the Memoirs of the Marquis throw light on many of the public events of the time, and that they present us with various anecdotes and facts relative to the eminent characters who then existed. The author, though not of the first order, was well informed, was a complete master of his native language, and had visited several states of Europe, as well as some parts of Africa. These circumstances, the situation in which he stood, and the adventures in which he shared, impart considerable interest to his work; while the artless and lively manner in which he relates the incidents that befell him, and those which came under his observation, render the narrative equally attractive. — The consideration which he enjoyed as a man of letters, and his intimacy with Frederic, are circumstances of themselves sufficient to cause this collection to be sought among his countrymen: but it will chiefly engage the attention of the foreign reader, as it furnishes a picture of the manners of a country which in those days gave the *ton* to Europe.

In the Editor's advertisement, we have a sample of a new spirit that is rising in France; which we may suppose meets with countenance from the founder of the new Gallican church, and is most probably called forth by his influence, but which we presume is more affected than felt.

'The species of literature, cultivated by the Marquis D'Argens, (says the editor,) was then very much in fashion; it was employed in making attacks more or less direct on faith and religious ceremonies; and it was the point at which were aimed all those writings to which the appellation of *philosophical* was given. This direction of them diminished the consideration to which philosophy had reached in the preceding age, laid hold of the vanity and inexperience of young writers, and perhaps of the eagerness which the public manifested to adopt a system which favoured the corruption of manners. It will be ever regretted that so fine a genius as *Voltaire* belonged to this class, and was indeed at the head of it: but he had been irritated by the religious persecutions to which he had been witness; and perhaps, had he considered the evil consequences of the bad example which he set, he would have been more cautious.

'Be this as it may, the Marquis D'Argens commenced his literary career, in his *Jewish Letters*, by preaching the same doctrine; and the characters which he introduced in this work authorized a licence of speech that might be tolerated in the mouth of a Rabbi, but would not have been permitted from that of a Frenchman. This performance met with some success. Frederic, then Prince Royal, perused it, and became desirous of being acquainted with the author.

'*The Philosophy of Good Sense*, and the other writings of the Marquis, if we except the fine Romance of the *Solitary Philosopher*, are

are all of the same tendency; which perhaps may be the cause of their not having preserved the reputation that they once acquired.

'The *Memoirs* are chargeable with none of these faults. Their style is sometimes free, but never profane nor loose: they contain no Greek or Latin quotations to prove that Plato or Epicurus did not believe in the religion of their country: but they relate entirely to the adventures of the author, his good or evil fortunes, and those of his associates.—The period teemed with adventures of gallantry, and much is said of them in these memoirs: but the author never forgets himself so far as to insult received opinions in morals and religion; a reserve which contributes only to render some of the relations the more piquant.'

We cannot altogether join in this favourable testimony to the Memoirs: but in order that the observations here made may be considered as just, we must remember that they are addressed to a French and not to an English public.

It is stated that the *Letters* here affixed to the *Memoirs* are not to be found in any of the collections of the author's works. They contain interesting anecdotes, several just reflections on the state of manners and the arts, and valuable observations made by the author during his visits to Italy, Constantinople, and Holland: but some of them are liable to similar and even stronger objections than those which may be made to the *Memoirs*.

In the historic notices relative to the Marquis's productions, the writer thus characterizes the *Jewish Letters*:

'This work obtained some repute; it was written in a decisive and sententious style; the author pronounces judgment on men, books, laws, and opinions; under the names of Jews and Rabbis, he treats of the most difficult questions in morals and politics; and he decides all with an assurance of which we have no example in the writings of the greatest geniuses.

'He may be regarded as affording a model of that dictatorial style which was at the time so much the fashion, and which at length was universally adopted. We no longer meet with those undisguised and natural expressions which were employed by *Bayle*, *Pascal*, *Arnaud*, and others who addicted themselves to polemics.—The success of the *Jewish Letters* we conceive to have been owing to the singularity of the plan, the variety of matter there treated, and the system of infidelity which they inculcated. This was then deemed a great merit; *at this day it would be considered as an indication of a very bad taste, and would be sure of incurring contempt.**

'Nevertheless, the author asserts that he had no other end in view, than "to condemn vice, to cause virtue to be loved, to destroy super-

* The change in public opinion on the other side of the water has, like other changes, been very sudden. We wish that it may be durable! *Rev.*

stition if this were possible, to inspire a taste for the sciences, a veneration for great men, a horror of quacks and impostors, and a respect for princes and magistrates." Certainly, these were very laudable motives: but we cannot discover that the Marquis has employed, in order to attain his end, that sound logic, that simple style, and that taste, which have rendered immortal the works of *Bayle*; a writer who, beyond all contradiction, has most advanced reason, without obliging it to retreat from its own conclusions.'

The new orthodoxy of France is not very rigid, if the ingenious and honest *Bayle* will pass muster under its inspection. A person may, it seems, be sceptical, and may allow this to be discoverable by the discerning, but he must not make open attacks on religion. If this writer be an organ of his government, we shall find no difficulty in comprehending its policy with regard to metaphysical and religious disquisitions.

Experience obtains many proofs that philosophy is but of little avail against temperament; and certainly the Marquis d'ARGENS furnishes one which is not the least striking:

'He laboured under an inveterate hypochondria; and nothing was so easy as to induce him to believe that he was ill. If he was told that he looked pale, this was sufficient to make him shut himself up, and take to his bed. He seldom went out but to visit the king; and when he was in his chamber, he was always wrapped up in two or three morning gowns; while two caps, one of cotton and another of flannel, protected his head. A few clouds, a slight mist, a little rain, a cold wind, either of these was enough to affect his spirits, to discompose his mind, and to make him decline the king's invitation. He would for some such slight cause shut himself up for weeks.

'Happening to hear a memoir of Cothenius read at the Academy, on the danger of using copper utensils in cookery, he became ever afterward haunted by the apprehension of being poisoned, was constantly speaking of it at his meals, and made his wife solemnly promise to banish all copper from his kitchen. This lady was a very discreet woman: but, living in a state of great retirement, in order a little to cheer it she expressed a wish to give a private ball at the house of the king's head gardener, and the Marquis consented. Fearful, however, that he would by his apprehensions and singularities disturb the festivity, his family hinted to him, when the appointed night came, that the air was cold, and the heavens lowering; well knowing that this information would suffice to make him feel indisposed, and betake himself to his bed; and they were not disappointed. They then set out for the gardener's house, supposing that the Marquis would be soon asleep. He did in fact fall asleep: but, dreaming of poison and copper, he awoke, and calling for his Valet, but receiving no answer, he concluded that the premises were clear, and that now was his time to examine whether his orders had been followed in regard to the kitchen. He therefore

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rises, puts on only his *robe de chambre*, lights his taper, and marches directly to the kitchen; where the first object which meets his eye is a copper stew-pan, and, oh! horrid to relate, it contained part of a ragout on which he had that day dined! The utmost rage seizes him, he takes up the stew-pan, and sets out just as he was for the ball room. He had to cross the whole breadth of the royal garden, which was very wide: but he runs, and soon reaches the joyous scene, opens the door, presenting himself in his morning vestment, with his naked feet, (for he had lost his slippers in the journey) having two or three night-caps on his head, the lappets of his shirt being the sport of the wind, and the stewpan in his hand with the remains of the ragout, exclaiming "*I am poisoned! I am poisoned!*" He then poured out a volley of reproaches against his wife, and threatened to dismiss all his servants, for having used copper utensils in the kitchen contrary to his orders. He was appeased with difficulty: but, recollecting the state in which he was, and the risk that he ran from exposing himself to the cold night air, he was thrown into the greatest alarm, and permitted himself, having been first well wrapped up, to be gently carried back to his chamber.'

These extravagances, we are told, amused Frederic, without diminishing his regard for his chamberlain, though they somewhat lessened the respect in which he had at first held him. Sceptical as the Marquis was, it is said by M. *Thiébault* that he was at the same time the dupe of superstition; and this gentleman relates, on the authority of the Marquis's niece, that, while composing his work on the *Human Mind*, he chanced one night to be in a most happy vein, and did not quit his desk till a very late hour, when he sat down to his supper, which had been quite spoiled, in high spirits: but, suddenly recollecting that it was *the first Friday in the month*, he rose and threw into the fire all that he had written during that day. It is observed that the papers and memorials of the period all relate that the Marquis, before he died, demanded the sacraments, that he read the gospels in his last illness, and that he was received into a fraternity of penitents: facts which the editor deems to be very credible, when his turn for superstition and the errors which that disposition engenders are considered, notwithstanding his theological disputes and his infidel compositions.

It cannot be denied that the description of men, to which the Marquis d' Argens and his royal patron belonged, favoured by their writings a licentiousness of manners, as well as irreligious opinions: but, on the other hand, it must equally be allowed that they freed the Continent from the galling yoke of religious bigotry; and, whatever may be pretended by hypocrites and fanatics, it is a consolatory reflection that the whole

continent of Europe is likely to enjoy perfect freedom in religious matters: while Great Britain, which prides itself on the wisdom of its constitution, and the justice and benignity of its laws, seems destined soon to be the only country that will intrust power, and confer honour solely on the members of one favoured sect.

Many amusing anecdotes and particulars might be culled from different parts of this volume: but we have not farther time nor space at present to bestow on it; and we are moreover not satisfied that the selections which we might make would be new to our readers, since the work has gone through previous impressions, though neither our recollection nor our records furnish evidence of our having formerly taken notice of it.

Jo.

ART. XIV. *Monbars l'Exterminateur*, &c.; *i. e.* Monbars the Exterminator, or the last Chief of the Buccaneers: a Tale of the New World. By J. B. PICQUENARD. 3 Vols. 12mo. Paris. 1807. Imported by De Boffe. Price 10s. 6d.

AN elaborate but flattering account of the Buccaneers is here interwoven with a very interesting fictitious story, abounding in extraordinary domestic incidents, and love adventures. *Vauvincourt*, the son of a French *gentilhomme*, is induced while very young to quit his family and his country, and to seek his fortune in the Antilles. Chance fixes him in St. Domingo, where he becomes a very rich planter: but, surrounded by wealth, and to appearance knowing how to enjoy it, and possessed of every thing which can gratify the wish of man, *Vauvincourt* is the most miserable of the human beings who form his establishment. He is a sceptic and a misanthropist, and all around him appears sullen and cheerless. Brother *Antony*, a monk from a neighbouring convent, a man full of benevolence, is thrown in his way, and informs him that he has a younger brother *Henry* still alive in France, who is the father of two orphans *Victor* and *Adela*. The recital calls forth new feelings in the bosom of *Vauvincourt*, who writes to his brother, and begs him to permit the children to visit him. His request is granted, and the young pair join the uncle, who is rendered by this acquisition quite another Being, and becomes contented in himself, as well as beneficent to others.

A Spanish Captain, *Kevareco*, and a young French midshipman, *Francisco*, are introduced by misfortune to this happy

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and humane family. Brother *Antony*, who is a great favourite with *Vauvincourt*, also presents to him M. *Friderico*, a stranger whose commanding port, dignified manners, elevation of sentiment, and superior understanding, engage general respect, and fix the particular regard of his host.—The *Vauvincourt* family next form a close intimacy with that of *la Boulais*, who reside on a neighbouring plantation; and the young females of which, *Pauline* and *Florette*, gain the hearts of *Victor* and the midshipman. It is the fate of *Adela* imperceptibly to become enamoured of M. *Friderico*, who was stated to be a Danish merchant.—*Kevareco* is ordered to a station in a different part of the Antilles; and on the occasion of his departure, *Adela* and the young *la Boulais*, with their swains, are induced to make an excursion in the vessel which had been sent to bear away the Spanish captain. They embark on board the brig: but, before they reach their destination, they are met by two English vessels; a severe engagement takes place, the Frenchman is obliged to strike, and the gay party, as well as the crew, are made prisoners. The behaviour of the English officers to their fair captives is not, we trust and believe, copied from the life.

The fleet of the Buccaneers now appears; the English and their captures become their prey; and the fair colonists and their male attendants are the prisoners of *Monbars the Exterminator*, chief of the Buccaneers. What must have been the astonishment of the whole party, but particularly that of *Adela*, on finding in the dread *Monbars* their old acquaintance, the admired and respected *Friderico?*—*Adela* and her friends are long in the custody of the Pirates; and not even the terror excited by the Exterminator, nor the horror that she feels when she discovers in him the object of her former partiality, are able to extinguish in her tender heart the favourable sentiments which she had entertained for the engaging *Friderico*. *Monbars* is himself the victim of a reciprocal flame; and this passion renders him an altered creature. An opportunity offers itself to him for learning the sentiments entertained of him by *Adela*; and he obtains from her simple and artless soul an avowal of the attachment over which she blushed in private.—*Monbars* now restores the jewel which he preferred to the whole universe, and her party, to their friends, and resolves to quit ambition and the Buccaneers, but in a way which should be consistent with honour. He was the son of an Irish Roman Catholic nobleman of the first rank, his whole family had been massacred in a war on account of their religion, and he was forced by a variety of strange incidents

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and misfortunes to engage in his present ignominious career. His recent exploits had procured for him the alliance of France, the friendship of the Governor of St. Domingo, and the admiration and gratitude of all its inhabitants; while his conduct and his bravery had realized for his fraternity boundless wealth.

On her return, *Adela* finds at her uncle's house her father *Henry Vauvincourt*, a man of rigid and austere virtue. *Monbars* is the admiration of all: but *Henry* never hears his name mentioned without expressing his detestation of the crimes of the Buccaneers, and of their way of life, nor without using harsh expressions respecting their chief. *Adela* now becomes melancholy, and exhibits no longer the angelic chearfulness which formerly had made her the delight of every beholder. *Vauvincourt* in consequence feels the utmost concern: his recollection and his inquiries assist him to divine the cause of the change in his lovely niece; and he receives from her a confession of the whole secret. This liberal-minded man views no object as important but the happiness of his niece, and assures her that, if the dread *Monbars* will quit his present career, and render himself worthy of the prize, he will interpose no obstacle in the way of the happiness of his *Adela*.—*Henry*, however, hears the proposal with astonishment and extreme anguish, and pronounces a refusal, which he says shall be irrevocable.

Monbars, having captured the English West India fleet, arrives in St. Domingo, and is received with princely distinction, and with the applause of all the inhabitants. *Henry*, fearing his power and influence, and finding every body pleading in his favour,—not excepting even the Governor of the island and the Abbot of the convent, the latter of whom was endeared to the family by important services,—is still deaf to all intreaty: but, dreading some attempt on the part of the mortified and irritated chief, he takes his daughter with him and has recourse to flight; resolved to retire to his humble patrimony in France, rather than disgrace his family, which was noble, by an alliance with a leader of Pirates. The fugitives embark in a vessel belonging to a fleet of merchantmen of immense value, which were sailing under convoy for France; and this rich fleet is attacked by the English. The news is brought to St. Domingo, where all is consternation. The Governor and principal inhabitants supplicate *Monbars* to rescue the ships from their enemies, and his hatred of the English induces him readily to comply with their request. At the moment of commencing the engagement, however, he learns that *Henry*

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and *Adela* are prisoners on board the English squadron; his vengeance is arrested; and not a gun will he fire, lest it should endanger a life more precious to him than the universe. By singular address, he gets into his power the Irish commander, who had embrued his hands in the blood of his family; the English Admiral offers in exchange *Henry* and *Adela*, and makes farther advantageous proposals: they are accepted; *Monbars* sees the French fleet out of danger, and returns to St. Domingo, whose grateful inhabitants hail his arrival. He then summons a meeting of the Buccaneers, which is opened in great state, at which the Governor and the principal persons of the colony attend, and to which the rescued fugitives are introduced. He there proclaims the dissolution of the fraternity; a proposal which is received with applause. He next invites his late followers to become the subjects of France, and to accept a settlement in St. Domingo; informs them of the vast wealth which would fall to the lot of each; and exhorts them to act the part of honest men and good subjects. This suggestion being also adopted with loud acclamations, he strips himself of his insignia and of his arms, and places them at the feet of the Governor, before whom he kneels, his example being followed by all the Buccaneers. This ceremony being over, he turns to *Henry*, and thus addresses him: "You are now free to join your brother, and to take your daughter with you; fear no disturbance from me; for, though I have given a country to my followers, and protected and enriched this island, I shall without delay quit it for some distant region." *Henry*, full of emotion but yet with dignity, replied: "*Edward de Bellovai!* (the original name of *Monbars*) he who delivers humanity from such a scourge as the Buccaneers expiates in my eyes all his faults. It is when you are restored to yourself, to society, and to wisdom, that Heaven seems to put *Adela* into your hands; I will not be more rigorous than that Providence which pardons you. Come, *Edward!* embrace your father: from the bottom of my heart I unite my daughter to your destinies. You have virtues, you will constitute her happiness; and forget not that, without the morality which is an enlightened submission to human and divine laws, we cannot enjoy true happiness in this world, nor prepare for ourselves a consoling futurity." The scene which ensues the reader will guess. Marriages follow: old *Vauvinecourt* enjoys years of felicity, and dies the happiest of men: *Henry* and the young families return to France; and here the history ends.

Great injustice, in the course of this work, is done to the character of the English; who are represented as treacherous, and

and as treating cruelly those whom the fortune of war has placed in their power. Frequent recurrence is also made to the sufferings which the English Catholics endure from the government. Why do we furnish a pretence for these censures? How few and trifling are the matters which we refuse, compared with those which we have granted! They seem to be suffered to remain only to supply matter for obloquy and misrepresentation; and to prevent our receiving the full benefit of the liberal concessions which we have actually yielded.

Jo.

ART. XV. *L'Esprit des Orateurs Chretiens*, &c.; *i. e.* The Spirit of the Christian Orators, or Evangelical Morality; extracted from the Works of *Bossuet*, *Bourdaloue*, *Massillon*, *Fleehier*, and other celebrated Orators. By E. L * * *. 2 Vols. 12mo. Paris. 1807. Imported by de Boffe. Price 7s.

To well informed readers, the title page of this little compilation sufficiently proclaims its value; since the names inserted in it will ever be regarded as among those which equally honour our religion and our nature. Their compositions prove that the greatest differences in speculative religious points have little effect on minds highly cultivated, and duly imbued with the christian spirit. What man of any sensibility ever perused the performances from which these extracts are taken, without feeling his heart warmed with the love of God, of man, and of virtue; and without being convinced that it is less the creed or the ceremonies that the Divinity regards, than the homage of the soul?

The editor invites his countrymen to peruse the writings of these celebrated preachers, assuring them that, if they will habituate themselves to contemplate their beauties, which are not less solid than attractive, they will regard with contempt those pretended moral romances which fatigue their leisure, and those philosophical writings which present them only with a choice of errors.

'Be it,' says he, 'that some of them teach sound morality; it is not in their writings so profound, nor so powerful, nor so useful, as in the mouth of the christian orator. The latter, directing the conscience, has access to the heart. *Philosophy* attempted to isolate man from his God, and to render the creature independent of the creator: but thus they were without hold over man, and he laughed at their theories. His heart, carried away by the passions, requires force to retain it on the side of virtue; and the morality which speaks in the name of a sovereign ruler, which denounces future chastisements, and promises future rewards, is alone adequate to this

effect. This was the morality which was preached by the sublime *Bossuet*, the profound *Bourdaloue*, the brilliant *Flechier*, and the persuasive *Massillon*;—*Massillon*, who made his auditors say that he knew them better than they knew themselves,—*Flechier*, who was not ignorant of any of the sources of eloquence,—*Bourdaloue*, who was the delight of a most polished and intelligent court,—and *Bossuet*, who was the wonder of an age which was itself wonderful.'

These selections are regarded by the editor 'as conveying instructions not less solid than those supplied by *Nicole* and *Pascal*, while the thoughts have all the point of those of *La Rochefaucauld*, and the portraits have all the animation of those of *Labruyère*.' We do not consider this praise as too high.

Art. XVI. *Précis de l'Abrégé*, &c.; *i. e.* A Summary of the Chronological Abridgment of the History of France by President *Hénault*, adopted in the Lyceums and Secondary Schools; accompanied by several unpublished Pieces of the same Author relative to his History; a Collection of Historical Traits selected by *Millot* for the Pupils of the Royal Military School, and continued to the Consecration of the Emperor Napoleon. By A. Sérieys, Ex-Librarian and Professor of History in the Prytaneum, Censor of the Lyceum of Cahors, and Author of Chronological Tables adopted in the Lyceums. 12mo. Paris. Imported by De Boffe.

The wonderful compression of matter, of which the celebrated work of the venerable President boasts, is in this valuable little volume still considerably reduced, in consequence of the omission of those very able and erudite reflections and disquisitions which are interspersed through the original performance. The present summary is, however, enriched with a poetical history of France, in not inelegant verses, from the pen of the same learned President; and the accuracy and precision, with which it has been drawn up, stamp it as his production.—The list of cotemporary Princes and illustrious men, given in separate tables at the end of each reign, in the original, are here united together, and inserted at the close of the work. This we regard as a material improvement.

The *Interesting Traits of History* are such as might have been expected from the neat and judicious pen of the Abbé *Millot*. They principally respect the heroes who illustrate the French history, beginning with *Bayard* and ending with the present French chief. A fine sentiment, which, had it been really felt, would have done him more honour than all his victories, is here ascribed to the latter. As

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he was one day speaking of the revolution, and dwelling on its mischiefs with much feeling, it was observed to him that it was not for him to regret an event which had opened to him such a career of greatness and glory; he is here made to reply; "would to God that France had never heard of me, and that its government had not committed such faults, nor its people experienced such misfortunes!"—We are aware that, on certain occasions, this mighty personage is not sparing of disinterested and benevolent professions: but, in order to produce favourable effects on the reflecting and discerning part of mankind, they want a corresponding conduct. When he murdered the Duke *d'Enghien*, he paid too high a price for his crown: no honourable man would purchase it at such an expence.

Jo.

ART. XVII. *Les Hindoûs*, &c.; *i. e.* The Hindoos, or a Description of their Manners, Customs, Ceremonies, &c. designed from Nature in Bengal, and represented on 252 Plates, engraved with *aqua-fortis* and finished by F. BALTHAZAR SOLVYNS. No. I. Imperial Folio. Paris. 1806. Imported by De Boffe, London. Price 2l. 2s.

FRENCH writers seem resolved not to be behind us in costly *picture-books*, as the children would call them; or in those publications which may be said to proceed more from the rolling than from the printing-press. We have seen edited in London expensive works intitled the Costume of China, of Hindostan, &c.: but our countrymen have undertaken nothing so enormous as this work of M. SOLVYNS, which is intended to include 252 large folio plates, with annexed descriptions in French and English. The first volume will consist of twelve numbers, with six plates in each; the subjects of which 72 plates are specified in an annexed table of contents. Though the engravings are coarse, they are spirited; and we are assured that the drawings, from which they were made, were taken on the spot, without embellishment or alteration. The subjects represented in the first *number* are, 1. *Mohabaurut-er-Shobha*; an explanation of the sacred book Mohabaurut by a Brahman. 2. *Srcterys*, Brahmans. 3. *Kanoges*, Do. 4. *Dranbers*, Do. 5. *Brisbasis*, Do. 6. *Ooriahs*, Do.

The accompanying descriptions are very short, like those given with our *Costume*-publications, occupying about half a page; so that we may truly assert that the quantity of printing is very inconsiderable. The English, as may be expected, is not correct.

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